

DESTINY

The Magazine of National Life



A FRUITFUL PLACE

Trees Delightful To See And Good For Food

[PAGE 147]

He Fulfilled His Vow

PREREQUISITE to answers to prayer is the fulfillment of every vow.

"Offer unto God thanksgiving; and pay thy vows unto the most High: And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." (Ps. 50: 14-15.)



The Captain's Well

Amesbury, Mass.

THE FOLLOWING EXCERPTS are from a poem by John Greenleaf Whittier, who commemorated in verse the fulfillment of a vow made by a shipwrecked captain who escaped death from thirst in the Arabian desert.

"I prayed as I never before had prayed:
'Pity me, God! for I die of thirst;
Take me out of this land accurst;
And if ever I reach my home again,
Where earth has springs, and the sky has rain,
I will dig a well for the passers-by,
And none shall suffer from thirst as I.'
I saw, as I prayed, my home once more,
The house, the barn, the elms by the door,

★ ★ ★ ★

And I knew in that vision beyond the sea,
The very place where my well must be.
God heard my prayer in that evil day;
He led my feet in their homeward way,

★ ★ ★ ★

Now the Lord be thanked, I am back again,
Where earth has springs, and the skies have rain,
And the well I promised by Oman's Sea,
I am digging for Him in Amesbury.

★ ★ ★ ★

But from morn to noon, and from noon to night,
He toiled at his task with main and might;
And when at last, from the loosened earth,
Under his spade the stream gushed forth,

★ ★ ★ ★

He shouted for joy: 'I have kept my word,
And here is the well I promised the Lord!'"

MANY AN INDIVIDUAL, in a time of distress, has made a vow unto the Lord, only to later wonder why there is no blessing from God when, after the period of distress has passed, the vow remains unfulfilled.



Abundantly Fruitful

WHEN the Lord planted a Garden eastward in Eden He caused to grow out of the ground every tree that is pleasant to the sight, and good for food. The Tree of Life was there also, along with the tree of the knowledge of good and evil, both in the midst of this fruitful Garden.

Pleasant surroundings delightful to behold, with abundant food to supply the physical needs of life, were all present in this Paradise of God. When men today discover a pleasant place, ideally located and possessing scenic beauty, their minds immediately envision it as a virtual paradise of God. But all such locations fall far short of attaining to the splendor and fruitfulness of the original Garden in Eden. The outward beauty of such earthly places is marred by sin, violence and strife in a world out of touch with God, whose people refuse to walk in the ways of righteousness.

We must not overlook the fact that present in the midst of the Garden in Eden was the Tree of Life. As a result of having partaken of the tree of the knowledge of good and evil, the right to eat of this Tree of Life was forfeited. However, that privilege is reserved for those who, by faith, bring forth the fruits of righteousness through Jesus Christ our Lord.

Having lost the right to partake of the Tree of Life through disobedience to the Divine command, man henceforth became morally responsible and directly accountable for his every act. The result was the beginning of an age of trouble and sorrow for the human race. But in the soil of this tribulation God planted the seed of faith, to grow and become fruitful amid temptation. Thus, to this world of sorrow came the opportunity to be transformed into a place of spiritual fruitfulness in which men and women of faith may bring forth the fruits of righteousness in the power of His Holy Spirit.

Isaiah could therefore prophesy, "Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be

peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Isa. 32: 15-18).

Trials and conflict from generation to generation have ploughed deep furrows in the stubborn sod of God's people, but when the soil is once more prepared for a new planting, God will cause righteousness to grow, enriched by their renewed faith and zeal. This looks forward to the time when the fruitful field shall be esteemed as a forest. "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel" (Isa. 29: 18-19).

The importance of bringing forth the fruits of righteousness is emphasized by the words of Jesus, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15: 7-8).

Having been set free from the toils of sin through faith in Jesus Christ, making it possible to grow in a knowledge and understanding of God, Paul could say of Spirit-filled men and women of God, "But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6: 22).

The Paradise of God, wherein stands the Tree of Life, still awaits the hour of its revealing and, although mankind, through sin, once lost the right to partake of it, the day is coming when those having faith in Jesus Christ will be invited to eat of its fruit. The promise has already been given, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2: 7). Following this, at the close of the Book of Revelation, is the special blessing pronounced upon those who become the sons and daughters of God, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22: 14).

YOUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national phase*, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is *undenominational* — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By

FOREWORD

what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

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His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, however, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

Thus we stand for the *whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

DESTINY

(Registered U. S. Patent Office)

Published monthly by Destiny Publishers, with offices in Haverhill, Massachusetts. Year's subscription, \$3. Life subscription, \$35. Single copies, 25¢. In countries other than the United States and its possessions or Canada, \$3.50 a year. Canadian Money Orders should be made payable at Toronto, Ontario. Canadian subscriptions may be entered through Destiny Publishers of Canada, 313 Sherbourne Street, Toronto; South African subscriptions through Destiny Publishers of South Africa, 65 President Street, Post Office Box 3178, Johannesburg; British subscriptions through C. E. Sleigh, 42 Bath Road, Walsall, Staffs., England; per year £1; Life subscription £10. Entered as second-class matter at the Post Office in Haverhill, Mass., April 4, 1935, under Act of March 3, 1879; additional entry at Concord, N. H. Printed in the U. S. A. The writers are responsible for views expressed in signed articles. Changes of address must reach us by the 5th in order to be corrected for the following month's issue. The contents are copyrighted, and must not be reproduced either in whole or in part without the written permission of the publishers.

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THE MARCH OF HISTORY

TREADING DOWN

PRESIDENT TRUMAN HAS relieved General Douglas MacArthur from all his commands in the Far East. The order removing the General came at one o'clock on the morning of April 11th and it is highly significant that this date — April 11, 1951 — is the solar terminal (290) of the *displacement* factor (286) in days from the beginning of the Korean war on June 25, 1950. A great military leader and fine Christian patriot has been ignominiously displaced and disaster looms before our nation. The peace by negotiation envisioned as the result of the dismissal of General MacArthur will not materialize; rather, we may expect a marked increase in the tempo of the global war as the Soviets press their program of expansion.

The protracted controversy between the Truman administration and General MacArthur was far more significant than appeared on the surface. The average person only looked at the individuals involved and, in the light of General MacArthur's statements made from time to time, saw only a difference of opinion in the policies of the political and military leadership as to how the war was to be conducted. Actually, back of all this was the desire on the part of those playing international politics to control and dominate the world situation and General MacArthur's forthright methods interfered with their program.

No general in United States history was ever expected to accomplish so much with such handicaps as those under which General MacArthur was compelled to labor. Possessing the power to bomb the source of enemy supplies and concentration of troops, but forbidden to do so by political directives, he was at the same time blamed when success did not attend his efforts in the field of military operations. Because of such politics the U. S. Army under the command of General MacArthur was unable to strike the enemy where it would have really counted. Thus, General MacArthur was completely frustrated in the attainment of his objective: the destruction of the enemy's ability to wage war.

One aspect of this grave development is of special pro-

phetic import. Daniel the Prophet was given a most remarkable vision in which he heard the question asked:

"Can you say for how long the Vision is, and the desolation of the Wicked is granted, during which the Holy Army will be trodden down?" (Dan. 8: 13, *Ferrar Fenton Trans.*)

The answer given indicated that a period of 2,300 days would be involved and the significance of this chronological period in relation to the night of darkness is shown in the article, "The Vision of Mornings and Evenings," in this issue. While the first watch of the night of darkness began June 25, 1950, it was two days after the beginning of this watch, on June 27, 1950, that the United States became involved in the Far Eastern conflict. The second watch, comprising 288 days, began April 9, 1951 and two days later, April 11, 1951, General MacArthur was relieved of all his commands by President Truman. From June 27, 1950 to the end of the night of darkness on August 20, 1953, there is a period of just one-half of 2,300 days, or 1,150 days. This is the final night of the Consummation of the Age.

The Holy Army, to which Daniel refers as being "trodden down," is the Biblical designation of the fighting forces of the people of God. Our armies in Korea have not only been subject to extreme harassment by the enemy, but they have been hampered as well by our own State Department under an administration that has prevented the full force of our military might from being used against the foe. In vision Daniel saw this as the *treading down* of the Holy Army by evil forces.

In addition to this, the controversy with General MacArthur himself over the failure to permit the prosecution of the war to a successful conclusion was symbolic of the fact that the Holy Army would be trodden down. General MacArthur's fearlessness prevented steps from being taken to remove him until the first watch of the night had ended. Now that the General has been dismissed by President Truman as a result of political intrigue, those who direct policy from behind the scenes are triumphing over our

armed forces, accelerating the process of treading down the Holy Army. Evidently they feel they are so well entrenched at Washington that they can ignore public opinion with impunity as they move to bring their evil plans to fruition.

Already, through reprisals, the administration has imposed silence upon many and only a few in positions to reveal the facts to the American people have had the courage to continue to speak the truth. Now, with the removal of General MacArthur, the President seeks to silence all remaining opposition to the Truman-Acheson program. When, finally, all have been silenced, sorrow and mourning will invade the homes of America. From those homes will now go forth the young men of our nation to be numbered for death as pawns in the ugly game of international politics in which they will with their lives pay forfeit to bolster the political aspirations of international manipulators.

BUNGLING POLITICIANS

CITIZENS OF BOTH Great Britain and the United States should at once recognize that the governments of both nations are dominated by evil forces working to destroy the might and power of the Anglo-Saxon race. As pointed out in "The Iniquitous Empire: A Great Mystery," DESTINY for March 1950, secret rulers in both nations are setting the stage to ultimately secure world-wide power for themselves through complete domination over these two great nations unless their subtle moves are soon exposed. Furthermore, they are working through little men in office who comply with their directives in the accomplishment of this evil purpose.

It is a grim historical fact fresh in the memories of all that Great Britain was unable to stop Hitler through appeasement. Equally so, the present moves on the part of the Labor Government of Great Britain to placate the Red Chinese leaders by officially promising them Formosa and offering them a voice in the settlement of Japanese peace terms, even if accepted, will not bring peace. It is utterly impossible to come to any terms with Soviet Russia or Red China that they will respect short of complete surrender to them and the wonder is how long it will take the leadership of the Anglo-Saxon world to realize this.

The Minister of State in Great Britain, Sir Kenneth Younger, while not mentioning General MacArthur by name, said on April 6th that it is not too late to hope for peace with Red China. Then he counselled the Red Chinese leaders to ignore General MacArthur's statements:

"Neither we nor they [the Chinese] should therefore be misled by such irresponsible statements as seem to come out at frequent intervals from highly placed quarters, without the authority of the United Nations, or indeed any member government."

President Truman's subsequent removal of General MacArthur from all of his commands has gratified the British government, whose leaders have been clamoring for the appeasement of Red China. All the Red and radical groups in America, Europe and Asia are also elated over the removal of one who has always been a deadly foe of Communism.

Perhaps the most disquieting feature of all this is the fact that the Red Chinese have now been assured their bases of operation in Manchuria are safe from bombardment. Here they will be free to regroup their armies with-

out molestation. Great Britain by promises, and the United States by action, have now served notice upon China that they are entitled to a sanctuary in Manchuria where they can assemble their equipment and launch their planes without fear of retaliation as they press the conflict against the West and slaughter our young men on the field of battle.

World Wars I and II were at least won on the battlefield where the commanders were given freedom of action to press the fight against the enemy. It was not until victory was gained by force of arms that the politicians moved in and lost the peace for us around the conference tables. Had General MacArthur been given the freedom that a commander of armed forces should have in fighting an all-out war against a ruthless enemy, he could also have won the conflict long before this. However, our government has taken the incredible position that political directives should govern military operations on the field of battle. Thus, the politicians have prevented us from gaining the victory we might have won and now General MacArthur has been summarily removed from his commands.

The Kremlin must be exceptionally pleased with the way the present situation has developed. Members of the UN, fearful of offending Russia, and even Red China, haggled over the issue of whether it was necessary or not to press the conflict to a successful military conclusion. The little men at the head of our two great Anglo-Saxon nations, by their bungling and shortsightedness, have now made moves that will destroy for us any possibility of a military victory in the Far East. Furthermore, their political double talk can very easily deliver to Red China a greater victory than she could possibly have won on the battlefield.

The colossal stupidity of the leadership that has placed politics and appeasement ahead of righteousness and integrity will cause the Anglo-Saxon world to pay a terrible price in trouble and sorrow, with many casualties to be suffered on the battlefield in the months ahead.

OVERSHADOWING DARKNESS

OMINOUS INDEED is the outlook as we enter the second watch of the night (see chart and article, "The Vision of Mornings and Evenings," this issue). The deepening shadows of the first watch are now developing into the overshadowing darkness of a night of trouble.

From the inception of the Korean war politicians at Washington, in London and in Paris, as well as the official activities of the UN, have hampered an all-out prosecution of the war. Meantime, in their sanctuary behind the Manchurian border, Red Forces have been allowed to build up their strength without fear of attack. Virtually allied with the Reds are the politicians who have kept the forces of General MacArthur from carrying the conflict into enemy territory. This should have been done or, upon failure to do so, we should have retired from Korea.

Now that the first watch of the night has passed, it is well to tabulate outstanding events as they have transpired on the hour and half-hour terminals during this night watch. The war started in Korea on June 25, 1950, signalling the beginning of this watch and the commencement of the final night of darkness that will bring the present age to its close. On June 27, 1950 United States forces became involved in this Far Eastern war and President Truman

called upon Chiang Kai-shek to cease all air and sea operations from Formosa against the Chinese mainland. The United States Seventh Fleet was ordered to patrol the waters around Formosa.

When the UN called for the nations opposed to Communist aggression in Korea to send troops to the Far East, Chiang Kai-shek offered 33,000 troops for use in Korea, but his offer was turned down.

Great Britain had recognized Red China and, with the entry of China into the Korean war, she continued trade as usual with the Chinese, supplying them with vital military material which contributed to the rising casualty lists of American and allied soldiers fighting in Korea.

During the period of this first watch we have observed the unfolding pattern of events demonstrate the accuracy of the trends that establish the prophetic significance of present world developments. There are three hours in each watch of the night and the events transpiring on the hour and half-hour divisions of the first watch are illuminating. The first half-hour after the Korean war began terminated on August 12, 1950, the day General MacArthur announced a successful counter-offensive at Pusan, with the capture of a Red Army and much Russian-made equipment. But on this same date a report by the pro-French Viet Nam government in Largin stated that Communist China had started a large scale program of military aid to Ho Chi Minh's Indo-Chinese Rebels.

One half-hour later, at the end of the first hour of this first watch, September 29, 1950, Syngman Rhee entered Seoul as a result of General MacArthur's successful offensive. But the apparently favorable turn of affairs on the field of battle was completely cancelled out by political decisions taken on the part of the UN when, on this same day, the Security Council voted to invite Chinese Communists to Lake Success. The pattern thus established clearly proclaimed that political moves made by politicians would cancel out military successes gained upon the field of battle.

One half-hour later, on November 16, 1950, marking the center of the first watch of the night, the Security Council resolution demanding that China withdraw from Korea was vetoed by Russia. Thus Russia, definitely responsible for the Korean war, prevented the UN from declaring China an aggressor. The Kremlin thus uses its position in the UN to assist its puppets in their military operations against the West.

"Ten days later (November 26) the Chinese broke from their northwest Korean stronghold in unexpected strength, shattering the center of the UN line and crushing the win-the-war offensive which had been launched by General MacArthur. The Western nations became alarmed and there was general fear that a major war with China would leave Europe undefended against a Red attack. Thus, November 16, 1950 to November 26, 1950 was a ten-day period of acceleration in the war and the events which transpired at the center of this first watch of the night were ominous from every viewpoint." ("The Time of Restoration," *DESTINY* for April 1951, p. 127.)

As the second hour of the first watch of the night began on January 3, 1951, China's New Year offensive started and was successful in driving a wedge between the U. S. and British troops, compelling the Eighth Army to withdraw from Seoul. The failure on the part of the politicians and the UN to give General MacArthur the right to carry the war to the enemy and into his home territory by bomb-

ing his supply centers deepened the shadows of this night of darkness.

One half-hour later, on February 20, 1951, there was an exchange of notes between the four powers. Stalin stated on this same date that the UN was doomed to defeat in Korea. The United States, Great Britain and France, also on this date, charged flatly that a world crisis existed as a result of the general attitude adopted by the Soviet Union since the end of World War II.

The next half-hour brings us to April 9, 1951, which ends the first watch and ushers in the beginning of the second watch of the night. The above-mentioned events have established a pattern of activity that bodes ill for us in the months ahead, making the outlook a grim one. This is being written on April 9th as the first watch ends and already it is clear that pressure is building up for an acceleration in the tempo of events.

On April 6, 1951 General MacArthur said that political decisions beyond his authority prevented him from arming 400,000 unarmed South Korean reserves. This was incredible news and posed several questions. Why are they not being armed to fight for the freedom of their own land? Why must American boys be slaughtered upon the battlefield to gain a freedom for those who would willingly fight for it themselves except for the interference of politicians? These 400,000 men trained and thrown into the conflict could change the tide of battle, but perhaps the powers that be do not want us to gain any decisive victories in the Far East. Again, why?

It is certain that so long as the politicians in Washington, London and elsewhere are able to veto military operations in disregard of resulting increases in casualties upon the field of battle, we are being brought face to face with inevitable disaster.

If the Truman-Acheson clique continues to successfully dominate military maneuvers, compelling decisions to be made in conformity with political expediency rather than military exigency, the situation will indeed become critical. The established pattern of events during the first watch of the night is an ill omen of trouble to come as we enter the 288-day period of the second watch.

WATCHING TRENDS

THE WHOLE SIGNIFICANCE of defined chronological time periods is completely lost upon those who undertake to pin-point fulfillment to any one date and overlook the *pattern of unfoldment* as events of the entire period demonstrate the accuracy of prophecy. As pointed out in "The Time of Restoration" and its accompanying chart, *DESTINY* for April 1951 (pp. 123-129), and also in "The Vision of Mornings and Evenings" (this issue), the night of darkness of the age is divided into four watches, comprising periods of time marked by the progression of *deepening shadows, overshadowing darkness, enveloping darkness* and the darkest hours just before the dawn.

Each one of these watches has a definite beginning and ending which are most important, but it should also be remembered that, while June 25, 1950 was the beginning of the first watch and also the date of the commencement of the Korean war, the importance of this war in its effect upon world trends did not become fully apparent until later when the deepening shadows of the night revealed its full import. A review of the events of the 288 days of the first watch demonstrates the accuracy of this appraisal.

We are now entering the period of the second watch, the commencement of which on April 9th came during the controversy over General MacArthur which resulted two days later on April 11th in his removal as commander in the Far East. Important as this event is in itself, yet it will not be until the fading light develops into the overshadowing darkness of the next three hours of the night that we will be able to fully appraise the effect this will have upon the security of our nation.

It is unfortunate that far too many people, by fixing their eyes upon a date, completely overlook these interesting trends and therefore are in much the same position as one who, at the edge of a great forest, sees but a tree or two in the foreground and misses the extent and majesty of the forest itself. Just as we can now look back over the 288 days of the first watch and note the importance of developments during that period as the result of the Korean war, so, too, we shall be able to look back later and evaluate in detail the effect the middle-of-the-night removal of General MacArthur will have upon this period of the second watch. Let us therefore be alert during the coming days, for important events are on the agenda for fulfillment as we pass the hour and half-hour intervals of this watch.

By the rejection of the advice and generalship of a great military leader, whose ability, foresight and courage might have relieved some of the coming pressure, the present administration has materially enhanced the difficulties we are to face. President Truman's pre-emptory removal of General MacArthur from command has caused a rift of such proportions in this country that the resulting disunity among the people will never be healed under the present governmental leadership.

When the present watch ends on January 22, 1952, the watchmen will then be able to look back over the months of a night half spent and verify the marvelous unfolding of prophecy as events identify the accuracy of the Divine plan when the clock strikes signalling that midnight has arrived.

NO CONFIDENCE

ONE NEED NOT BE a sage to understand why there is so little confidence manifested in our national leadership today. With an administration blowing first hot and then cold, declaring first that war is not in sight for ten or fifteen years, then stating we are in terrible danger of war, how can the people be certain about anything? This reminds us of Paul's words when he said:

"Except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Cor. 14: 7-8.)

In the spring of 1949 President Truman assured the people of the United States that there was no danger of war for at least ten or fifteen years. As stated in DESTINY for May 1949:

"It is reported that when Representative Carl Vinson of Georgia, Chairman of the Armed Services Committee of the House, conferred with President Truman, asking him to support the 70 air group proposal, he told the President:

"More airplanes will help you in your dealings with Russia."

"It is reported that the President replied:

"I don't need any help in my dealings with Russia. I can tell you and everybody else on Capitol Hill that there is not going to

be a war with Russia. She cannot fight for 10 or 15 years. That's flat."

"It would be wonderful assurance if the President were right in his estimate of the present international situation; only we are given to see by his attitude in such instances that the present head of the United States Government is simply being arrogant in his personal opinions. But while he permits himself to be blind to realities, he is actually playing with fire that may ignite a conflagration which will be disastrous to the people of this great nation.

"From the Word of the Lord it may be definitely known by all that war with Russia is inevitable. As a matter of fact, we are even now at war with her and we have been ever since the Berlin blockade went into effect in the summer of 1948. The mere fact that the conflict is being fought by other methods than by force of arms in no way mitigates the seriousness of the present situation. The armed phase of the conflict could come in a matter of hours — any time Russia decides that the opportunity to graduate from a cold war to a hot war would be to her best interests.

"The attitude of the President is most disquieting. He labeled the exposure of Communist activities in our midst as merely a 'red herring' and now his refusal to strengthen our air forces is coupled with his personal belief that war with Russia is impossible at this time or, for that matter, for years to come.

"We know that the war is not to be long delayed now and to have the head of our government take such an attitude as he did with Representative Vinson indicates a lack of vision and a failure to really comprehend the present world situation. Coming from this source, it bodes ill for the security of our nation. The present tempo in international affairs, with its irritating frictions, cannot continue to increase without serious trouble for us all.

"Furthermore, prophecy clearly points to the inevitability of a coming conflict between the East and the West, while chronology indicates that the President's appraisal of its timing is completely out of step with the facts. With the head of our nation mentally unprepared for eventualities, how can he use the weighty influence at his disposal to prepare the nation for coming events?"

Referring to this Presidential statement in DESTINY for October 1950, comment was made as follows:

"A year and a half later — not ten or fifteen years — we graduated from a so-called cold war to a hot one. Regardless of the diplomatic language used, we are fighting Soviet Russia."

Now, six months later, on April 9th, 1951, following a conference with President Truman, Speaker of the House Sam Rayburn said:

"We are in terrible danger because Russia is building up troop concentrations in a great many places."

A hundred and fifty million people are not only in grave danger of war, but they will have to pay dearly in the days ahead for the past shortsightedness of a leadership that failed to recognize what the Word of the Lord, and events themselves, have clearly indicated since the end of World War II, that war with Soviet Russia is inevitable.

How wrong the administration can be is illustrated in the attitude President Truman has assumed over the past years toward Communist activities in our midst. He sought doggedly to block the investigation of the infiltration of Communists into the State Department and other branches of our government. Now the seriousness of this situation is confirmed by the testimony of J. Edgar Hoover, head of the F.B.I., who appeared before a Senate Committee on April 7, 1951 and said in part:

"A hard core of Communists trained in sabotage is ready to strike at vital industries if war comes."

During his testimony Mr. Hoover stated that sabotage against this country could be one of the most effective

weapons the enemies of the United States could use against us.

Just how is it possible for the people of this great nation to have confidence in a leadership that can be so wrong and which has shown such a consistent lack of foresight? How can they trust men who seem to be committed to a policy of protecting the enemy within? Until the leadership at Washington does a right-about-face and cleans house of all the grafting and inefficiency in high places, ferrets out Communists and Communist sympathizers and removes them from government positions, this lack of confidence will deepen into distrust to the extent that it will completely repudiate the present administration.

FEAR AND PERPLEXITY

WE ARE CONTINUALLY being told that it is the forces of the United Nations which are fighting against unprovoked aggression in Korea. This is not really true, for while many member nations of the United Nations have supported the conflict being waged against the enemy in the Far East, it is far from a *united UN* effort. Prominent in the UN as one of the big four, with the right to exercise the power of veto, is Soviet Russia. And Soviet Russia has sent no troops to Korea to fight against the evil aggression on the part of the North Koreans and Red China. In fact, there is every reason to believe that quite the contrary is true.

Actually, the conflict is within the United Nations itself and is carried on by certain member nations against a prominent member, for Soviet Russia certainly supports if not abets the cause of evil aggression. Not only is the conflict being fought in Korea, but it is being waged in the council chambers of the UN as well. Here Russia has been exercising her right to veto any move that would hamper the North Koreans and the Red Chinese in their military efforts.

When fighting broke out in Korea, Soviet Russian support of the North Koreans, direct and indirect, should have led immediately to her expulsion from the UN. She should have been declared an enemy of the peace at that time, not only in her own right, but as a troublemaker in the world today by her support of aggression in the Far East, the Middle East and elsewhere.

If such a stand had been taken in the inception of the attack upon South Korea, backed by vigorous military action on the part of all nations in a move to restrain Soviet Russia and her puppets, a far different story could be written today. As it is, defeat and humiliation face the West on every front because of indecisions, fears, appeasements and compromises. On account of this we are now moving into a phase of conflict that will find Soviet Russia able to cripple our activities through sabotage when she elects to strike through her agents in our midst. The Kremlin will give the signal when it is to her advantage to increase the tempo of the conflict in this way.

It is indeed a time of distress of nations, with growing perplexity, as our Lord declared it would be at the time these things begin to come to pass. Because we do not have men of conviction at the head of our government, our present leadership stands in fear of Soviet Russia. If, instead, they would only fear the Lord and in the courage of His Spirit unflinchingly face up to the enemies of God and righteousness, victory would be attained over these forces of evil.

Unfortunately the entire basis of world diplomacy today

is founded upon the fear of what Russia will do. But whatever the leaders of Russia undertake to do, if the Lord is for us, their plans will not materialize and certain defeat will face them when they finally elect to make all-out war upon His people.

A WILY ENEMY

WHEN WILL OUR national leaders learn the much-needed lesson that to do business with or try to come to terms with Soviet Russia is a waste of time, energy, resources and money. There can be no peace with the enemies of God; yet even today we are striving to reach agreements with these foes of righteousness.

Commenting upon Hitler's attack upon Russia on June 22, 1941, we said in *DESTINY* for July 1941:

"Some of our leaders are with favor hailing the German attack and suggesting assistance to Russia, apparently not realizing that when the contention for leadership is settled, a strong and powerful combination of nations, including both Russia and Germany, will then move against Anglo-Saxondom. It matters little, insofar as we are concerned, whether Germany or Russia gains leadership; for the victor is destined to use the entire resources of Europe and Russia in a drive against Anglo-Saxon Israel. . . . If American and British leaders become so foolish as to furnish Russia with military information and assistance, they will have only themselves to blame when, at a later date, it is used against them!"

In retrospect we see the foolish action subsequently taken in the course our nation elected to pursue. At the time a few pertinent facts were presented for consideration in "Lest We Forget," *DESTINY* for August 1941:

"When we are asked to help the Union of Soviet Russia in its war against Germany it is well to call to mind a few of the past utterances of the advocates of Communism. In the light of their declared purposes it should make America determined to give no support, aid or comfort to such evil forces.

"Zinovieff, the founder of the International Youth Movement and former President of the Executive Committee of the Comintern, said, 'When the right moment arrives, we will deal with the Lord God; we will make Him descend from the highest heaven, where He has taken refuge; we will keep Him vanquished forever.'

"Communism was set up in Russia through a Reign of Terror. During the years that the Soviets have been in power in that unfortunate land anti-Christian literature and propaganda have been issued in an ever-increasing volume. The government of Russia has subsidized anti-religious newspapers, among them *The Atheist*. The following is quoted from this publication, 'We have done with the kings of the earth, let us now apply ourselves to the king of heaven.'

"The following statement from a former leader in the Soviet Government should be sufficient warning to both Great Britain and the United States to have nothing whatever to do with the present Russian government, 'Christianity and Christians, even the best of them, must be looked upon as our worst enemies. We hate them. They preach the love of our neighbors and mercy, which is contrary to our principles. Christian love is an obstacle to the development of the revolution. Down with the love of our neighbors; what we want is hatred. We must learn how to hate, and it is only then we shall conquer the world.'

"Kollantay, when asked what Bolsheviks meant, replied, 'Bolsheviks means what the Bolsheviks does.' The Bolsheviks have murdered, persecuted opponents, advocated free love, taught disrespect for all authority, declared for the abolition of home life, of morals, of private property and individual freedom and even God Himself.

"The following statement, published in our magazine for March

1930, should be sufficient reason for refusal to deal with Russia. 'No good can come to Israel through any league or agreement between the Kingdom people and a nation whose contract is but a scrap of paper. A former chief of the OGPU, Menjinski, said, "As long as there are idiots to take our signature seriously, and to put their trust in it, we must promise everything that is being asked, if we can only get something tangible in exchange."

"It is useless to say that this is not now true as the record of dealings with the present leaders of Russia bear out the fact that their policy is the same as that advocated by former leaders.

"Only grief and trouble, with ultimate disillusionment, can result from an alliance of any kind with the enemies of God."

Not only did our warnings go unheeded, but because DESTINY had strongly urged that no support be given to Soviet Russia in their struggle with Hitler, our motives were brought into question. As stated in "Pious Poison," DESTINY for August 1941:

"When the truth is unpleasant to the ears of men the immediate reaction is against the person presenting the truth. This not only applies to individuals, but also to publications which dare give facts. When such information is out of line with what men want, the immediate reaction is evidenced in a desire to ban or suppress such publications.

"DESTINY is no exception to the rule. A columnist in Canada writes under the title heading this editorial, 'We are not as a rule in favor of banning books, magazines or newspapers, but since it is part of the government's policy to exclude publications which might interfere with our war effort, we call attention to Anglo-Saxon DESTINY, published in Haverhill, Mass. The July issue strongly urges Americans not to give any support to Russia on the ground that, according to Biblical prophecy, this would be foolish, not to say suicidal. In this capsule of piety we find an insidious poison.'"

The "insidious poison" was actually being administered by this columnist to the Canadians. In the United States similar moves were made on the part of radio commentators and others, who were praising the tyrannical leaders of the Kremlin although their hands were dyed red with the blood of countless millions of innocent sufferers. One author of a book published in the United States during World War II devoted a whole chapter to what he called "the strange case of DESTINY." He urged its suppression at the time. The evil aggression of Soviet Russia since that time, and especially now, conclusively demonstrates how lacking their pronouncements were in insight and vision.

As the time approached, when the defeat of Hitler was assured, we stated in DESTINY for November 1944:

"The Russian armies have been successfully moving to dominate Roumania, Bulgaria, Yugoslavia, Hungary, and at the same time she is pushing into the Baltic States to secure her position there. When peace comes with Germany, Russia will present to the Allies as an accomplished fact the territory she intends to dominate; hence the pause in the drive against Germany until this has been accomplished. It is reported that the British-American military mission which appeared in Bulgaria was expelled. If so, why?

"We are certainly living in a period of deception. Having invaded Europe under the insistent urgency of Stalin, and while busy on this second front, Russia takes time out in the drive on Germany to move towards the organization of the coming confederacy of states which will be in her orbit of influence. The allies have driven the Germans from France and Belgium and are much closer to Berlin than is Russia today because of the present Russian tactics.

"It would be well for our people if they, with our leaders,

would give heed to God's warning and awaken to the need of knowing our enemies, even those who are at the moment allied with us. In our refusal to open our eyes and face realities we are making the immediate future difficult and trying for our nation. . . . Prophecy is a light that illuminates the way and God has given warning through His prophets, with marks of identification, that Israel may know her enemies in these closing days of world chaos. But if Anglo-Saxon-Israel fails to avail herself of this information, or refuses to heed the warning, she will have only herself to blame for increased difficulties and troubles when a little foresight exercised on her part might have mitigated if not eliminated a large part of the coming troubles."

It was during this period, when deception was the keynote in Russian strategy in dealing with her allies in arms, that Henry Wallace, then Vice-President of the United States, with a fellow traveler, Owen D. Lattimore, visited Siberia. The Siberian slave labor district of Soviet Russia was transformed into a temporary make-believe Utopia for the deception of Mr. Wallace and Mr. Lattimore.

Miss Elinor Lipper, a Swiss National, was in Siberia at the time of their visit there. She was there as a prisoner — a Soviet slave — and out of the millions who have perished, she is one of the few who lived to tell the tale. The following account are facts taken from her book, *Eleven Years in Soviet Prison Camps*, showing the effect this deception had upon Wallace and Lattimore, two men whose subsequent reports had a marked influence upon our government and its attitude toward Soviet Russia.

"Vice President Wallace traveled through Asiatic portions of the Soviet Union to observe the capacity of Soviet industry. I do not know what he saw in the rest of Soviet Asia, but in Kolyma the NKVD carried off its job with flying colors. Wallace saw nothing at all of this frozen hell with its hundreds of thousands of the damned.

"Roads to Magadan were lined with the wooden watch towers of the NKVD and prison guards. In deference to Wallace, they were razed in a single night. At the edge of the city were several prison camps, among them the large women's camp with its thousands of inmates. Every prisoner who was there at the time owes Mr. Wallace a debt of gratitude; for the first and last time the prisoners had three successive holidays. On the day of his arrival, the day of his visit and the day of his departure, not a single prisoner was allowed to leave camp.

"Although the route for Mr. Wallace and his suite was carefully laid out, there was still the possibility that by mischance the visitor might catch sight of prisoners in a camp yard — which would not have been an edifying spectacle. Therefore, on orders from above, movies were shown the prisoners from morning till night for three days. No prisoners went walking in the yard.

"Mr. Wallace did not know that the actors whose performance he enjoyed one evening at Magadan's Gorky Theater were mostly prisoners. Immediately after the curtain fell, they were loaded on a truck and returned to camp. After all, it would have been awkward if some actors who happened to know English had told Mr. Wallace that he was one of hundreds of thousands of innocent prisoners serving a ten-year sentence in the Kolyma district.

"Probably Mr. Wallace did not realize that he had sown confusion among the prettily dressed swineherd girls when he asked a harmless question about pigs. For these girls were not swineherds but a group of good-looking office workers who had been ordered to play a part especially for Mr. Wallace's visit. They took the places of prisoners who regularly took care of the swine. However, the interpreter saved the situation.

"Mr. Wallace noted the rich assortment of Russian merchandise in show windows and entered one store to make a trivial purchase. But citizens of Magadan were even more amazed than

(Continued to page 172)

The Vision of Mornings and Evenings

By HOWARD B. RAND

ALL THE PROPHETS JOIN in proclaiming the coming of a new order of the ages when righteousness will be administered throughout the entire world. They not only announce the time when there will be universal peace but they also identify the agency through which this will be brought about. Through Daniel the prophetic declaration is made:

"And the kingdom, the dominion, and the greatness of the kingdoms under the whole heavens shall be given to the people of the saints of the Most High; Their kingdom shall be an everlasting kingdom, and all dominions shall serve and obey them." (Dan. 7: 27, *Smith and Goodspeed Trans.*)

Nucleus of the Kingdom

The "people of the saints of the most high" are, in the first place, the seed of Abraham, for it was to him that God said:

"A father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." (Gen. 17: 5-7.)

The word "saint" in Daniel's statement should be considered in the light of this declaration to Abraham, for, in its Scriptural definition, the word means simply "set apart ones." Those whom Daniel designated as "saints" we call Christians today, for all who have accepted Jesus Christ as Saviour are in a position to qualify as citizens in His Kingdom.

Nevertheless, there is something more to be learned from Daniel's statement, which may be rendered literally:

"But the righteous ones of the holy ones of the most High shall receive the kingdom."

The "holy ones" are again the "set apart ones," but out from among these there is a group selected which are termed "the righteous ones." As pointed out in *Study in Daniel* *:

"The Israel peoples are holy to the Lord because the Israel race [the Anglo-Saxon-Celtic peoples] was called, chosen and set apart to serve Him and be used to accomplish His purpose. But rulership in that Kingdom is to be given only to the righteous ones among the holy ones, who alone qualify for positions of authority and power in the Kingdom by virtue of having become 'overcomers.'

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (Rev. 21: 7.)

"Thus, in the Old Testament as well as in the New, we are informed that only the selected few will be given authority, power and the right to rule in the Kingdom and have supervision over the affairs of state." (pp. 189-190.)

The people of the Kingdom were called of God to serve in a great purpose which would ultimately benefit all mankind. But before this could become a reality, they

* \$5.00 postpaid. Destiny Publishers, Haverhill, Mass.

were to be schooled during centuries of testing and tribulation in preparation for their assigned tasks in the coming new order of the ages. When blessing Abraham, the Lord had said to him:

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." (Gen. 12: 3.)

However, it will only be after the day of restoration has arrived, *which will be at the time appointed*, that the blessings God has planned for all peoples will be inherited by all the families of the earth. In that day the full restoration of the Kingdom to Israel will first take place. This involves the return of Jesus Christ to reign as King of kings and restore the righteousness of Kingdom administration in the earth. Then the law will go forth from Zion and the word of the Lord from Jerusalem as promised through Micah the Prophet. This will be so when the Kingdom of our Lord is established over all nations and is exalted above all governments. Then the people of the earth will acknowledge the excellency of His Kingdom and government, with the results stated by Micah:

"Many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." (Micah 4: 2.)

Evils of Spiritualization

Because of the failure of the Christian world to recognize the literal, physical existence of the Kingdom of God on earth today, all Scriptural references to it have been spiritualized, seeking to limit the Kingdom itself to only a spiritual existence. Thus, they have succeeded in making the Kingdom a vague, nebulous realm, all but lost in the mists of unreality in the minds of multitudes of Christian men and women.

His Royal Majesty

It is absolutely essential to an understanding of God's dealings with His people to define the Kingdom of God in terms that comply with the evidence set forth in the Scriptures. That the prophets referred to the existence of an actual Kingdom when mentioning the Kingdom of God is very clear from a study of their utterances. This fact is also borne out in references to the Kingdom in the New Testament where it is often called the Kingdom of Heaven.

The misapplication by the Church today of one quotation is the basis of its assumption that the Kingdom is only a spiritual state within the hearts of believers. The quotation used over and over again for this purpose is found in Luke 17: 20-21 and reads as follows:

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation [that is, with out-

ward show]: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

The marginal rendering of "within you" is given in the King James Version of the Bible as "among you."

Benjamin Wilson, in *The Emphatic Diaglott*, translates these verses from the original Greek as follows:

"And having been asked by the Pharisees, when God's kingdom was coming, he answered them, and said, The kingdom of God comes not with outward show; nor shall they say, Behold here! or there! for, behold, God's royal majesty is among you."

In a footnote commenting upon the translation, "God's royal majesty is among you," reference is made to the fact that the Greek word translated "kingdom" is *basileia*, meaning kingly power, authority, royal dignity, majesty, etc., as well as kingdom, realm or reign. Then the statement is made:

"*Basileia* here refers to the person to whom the title and honor of king belonged, rather than to his territory or kingdom. Professor Whiting, an able Hebrew and Greek scholar, says this clause in the 21st verse ought to be rendered, 'The king is among you.'"

An Absurd Doctrine

This was the very truth, for Jesus stood in their midst, among them, the Anointed One, the King of Israel, and the Jews did not recognize Him. The perversion of the teachings of Scripture concerning the Kingdom, which makes it exist only in the hearts of men, is utterly absurd when an attempt is made to read references to the Kingdom in the light of such a doctrine. For example, Jesus said:

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 8: 11-12.)

If, as loosely taught by the Christian Church, the Kingdom of Heaven has no material existence, just how can men and women come from the east and west and, together with Abraham, Isaac and Jacob, sit down in it? To say they will "sit down in the hearts of men" is to make a ridiculous statement which brings the veracity of the Scriptures into disrepute. But neither is there warrant to spiritualize away the meaning of this statement, for it will have a literal fulfillment in days yet to come. And among the children of the Kingdom to be cast out into outer darkness will be those who have rejected the truth of the literal aspects of the Kingdom of God upon the earth, despising the share they might have had in it if they had complied with the requirements for citizenship.

The Annunciation

Let us turn to a positive statement made concerning the Kingdom by one having the authority to speak. We refer to the Angel who announced to Mary that she was to give birth to a son:

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus." (Luke 1: 31.)

No one worthy of the name Christian will deny that this pronouncement was fulfilled to the letter in the birth of Jesus Christ nearly two thousand years ago. But the Angel continued, telling Mary:

"He shall be great, and shall be called the Son of the Highest." (Luke 1: 32.)

History has revealed that, subsequent to the birth of Jesus, He has become great and, as a result of His unique position as the very Son of God, He has been called the Son of the Highest. Not even modern historians dare deny the fact of the exalted position occupied by Jesus Christ in the world today.

Kingdom and Throne

Following these assertions of greatness, the Angel informed Mary:

"The Lord God shall give unto him the throne of his father David." (Luke 1: 32.)

While the Christian world subscribes to the first part of the annunciation pertaining to the birth and greatness of Jesus, the Saviour, it proceeds forthwith to spiritualize away any possibility of the present earthly existence of the Throne of David that could be occupied by our Lord when He returns to earth again. It accepts the fact that Christ is to have a throne from which to exercise His kingly prerogatives as it envisions them, but, having reduced His Kingdom to a mere ethereal existence, its doctrine grants Him no actual kingdom over which to reign. In this way it undertakes to detach the throne from the kingdom as though a throne may exist apart from a kingdom.

But a throne is a seat of authority in a kingdom, to be occupied by a king. If the Kingdom of God does not exist upon earth, there can be no Throne of David. Or, if the form of government in the Kingdom is so altered that there is no place for a king, then the throne has gone out of existence. The Christian world ignores these fundamental facts, yet continues to proclaim that Jesus Christ is some day to occupy a throne, while at the same time denying the existence of the Kingdom that makes possible the continuity of the Throne He will occupy upon His return.

The House of Jacob

There are three factors to be considered here: His Kingdom, His Throne and the people of His Kingdom. According to the Scriptures His Throne was established in perpetuity over the Kingdom which was to endure forever. But what of the people over whom He will reign? The very next statement by the Angel in the annunciation to Mary places before the Christian world the answer to this question and at the same time introduces an interesting subject for investigation and study. The Angel declared:

"And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1: 33.)

Who are the people comprising the House of Jacob? For our answer we go at once to the first time in the Scriptures that the term "House of Jacob" is used to refer to all the descendants of Jacob as a national entity:

"Thus shalt thou say to the house of Jacob, and tell the children of Israel. . . . Ye shall be unto me a kingdom." (Ex. 19: 3-6.)

This was the inception of the Kingdom of God on earth and the people God asked to become the nucleus of His Kingdom were the seed of Abraham through Jacob, whose name was changed to Israel. This was the beginning

of the nations comprising the Kingdom, which were to come from Abraham's seed as God had promised in the everlasting covenant previously made with him.

The Stone Kingdom

Later a vision of the world-wide extent of this Kingdom was granted to Nebuchadnezzar, King of Babylon, in a dream and Daniel the Prophet gave the interpretation:

"And in the days of these kings [Babylon, Medo-Persia, Greece and Rome] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2: 44.)

Therefore, the House of Jacob, the Kingdom of God and the Stone Kingdom of Nebuchadnezzar's dream are one and the same — the Kingdom that is destined to grow into a Great Mountain and fill the whole earth (Dan. 2: 35).

Now all but the final pronouncement made by the Angel to Mary have been fulfilled. She did bring forth a Son whose name was called Jesus. He has become great and is called the Son of the Highest. On the agenda for fulfillment soon is the promise that He will receive the Throne of His father David and reign over the House of Jacob forever. This, then, is the Kingdom that will have no end.

"Without going into details at this time regarding the Throne of David — an actual, literal throne established over the House of Jacob — let us mark carefully the Angel's statement that Jesus Christ was to rule over the House of Jacob forever. This makes the little stone of Daniel the emblem of the House of Jacob.

"Does history supply us with the evidence that the God of Heaven did set up a kingdom and that it was the House of Jacob? We find that at Mount Sinai in 1487 B.C. the God of Heaven did organize a kingdom:

"And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel . . . And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."

"At Mount Sinai the House of Jacob was organized into the Kingdom of God upon earth. The facts of that organization are clearly presented in the 19th and 20th chapters of Exodus and only the man who shuts his eyes and closes his mind to reality will deny this fact. In the Bible, as well as in secular records, we may follow the history of that kingdom. In 970-969 B.C. the House of Israel revolted from the rule of Solomon's son and from that day forward the Kingdom was divided into two parts. During the years from 914 to 853 B.C. Israel's power and fame was greatly reduced and by 740 B.C. the first Assyrian invasion of Israel's land led to the carrying away into captivity of the half-tribe of Manasseh. By 721-719 B.C. Samaria was captured and the great captivity of the House of Israel (the 10-tribed northern Kingdom) began and the people were placed in the cities of the Medes.

"The House of Judah (the 2-tribed southern Kingdom) suffered a similar fate, for by 604 B.C. the first captivity of Judah began and Daniel and his companions were taken to Babylon. By 585 B.C. Jerusalem was taken by the enemy, the city and Temple destroyed, and the captivity and deportation of Judah completed.

"Following the captivity of Judah, and during the years that Nebuchadnezzar and his sons were reigning in Babylon, Jeremiah carried out his mission 'to build and to plant' (see *Study in Jeremiah*,* pages 279 to 299). The God of Heaven who had established

His Kingdom at Mount Sinai was actually transplanting and setting up that Kingdom in the Isles of the Sea, far removed from the trouble and turmoil that followed the reign of the Babylonian Succession of Empires. It was to the 'appointed place' that Jeremiah had gone and there he planted the Seed Royal of the House of David. The Prophet Nathan told David of such a place to be appointed by God:

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." (II Sam. 7: 10.)

"Jeremiah planted the Throne in the Isles and later on Israel trekked to that appointed place, but their King had gone on before them. Speaking of these facts, and the breaking up of Israel as they followed their King to the place where the House of Jacob eventually became a multitude of people, Micah prophesied:

"I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it; and their king shall pass before them, and the Lord on the head of them." (Micah 2: 12-13.)

"Throughout the entire period of the activity of the Babylonian Succession of Empires, the God of Heaven was setting up His Kingdom. Thus Isaiah could say:

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isa. 9: 7.)

"According to this statement of the Prophet Isaiah, the setting up of the Kingdom of God was not accomplished in a moment for, following its organization at Mount Sinai, we find that it was a process covering centuries of time. During the ages the Kingdom was growing and expanding under the direction and leadership of the Lord of Hosts. How foolish, then, for men to say this Kingdom is to suddenly come into being after the Babylonian Succession has disappeared.

"History reveals that after their King had passed on before them to the Isles the House of Israel left the land of their Assyrian captors, moving through the 'gates' of the Caucasus Mountains as they trekked from Asia into central and southern Europe. We find them in the early days of the Roman Empire moving toward the 'appointed place.' By 1066 A.D. the final group of Israel peoples, during what secular history calls the Norman Conquest, arrived in the Isles, completing the overland trek to the appointed place. From then on the Kingdom began to consolidate its position and grow as God prospered His people.

"Thus, God established His Kingdom at Mount Sinai in 1487 B.C. and later, in 585-83 B.C., set the throne of that Kingdom in the Isles of the sea. Consequently, it was during a period of a little over 2,520 years that the God of Heaven established, transplanted and set up His Kingdom during the days of those kings — that is, of Babylon, Medo-Persia, Greece and Rome — in accurate fulfillment of Daniel's statements to the Babylonian King." (*Study in Daniel*, pp. 67-71.)

An Important Oath

Following the organization of the Kingdom of God at Mount Sinai, the people received the Law of the Lord as the basis of their national constitution and the elders of the people, together with the people themselves, accepted the responsibility God laid upon them as His Kingdom people; that is, to administer His laws in righteousness:

"And all the people answered together, and said, All that the

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Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." (Ex. 19: 8.)

Now that these responsibilities had been assumed by the House of Jacob, God would compel them to keep the requirements of the oath they had taken in pledging their allegiance to Him. From that day forward God dealt with the people as subjects of His Kingdom. For forty years they were schooled in the wilderness, at the end of which time they entered the Promised Land under the generalship of Joshua. There the administration of justice was in the hands of Judges first, men who were especially raised up by God in times of extreme emergency, most of whom were military leaders who defended the people against their enemies.

Davidic Throne Established

The time came when the House of David was selected by the Lord as the royal line from whom Israel's kings would come and the Throne of David was established over the Kingdom in Palestine. When Solomon, David's son, came to the Throne, the account states:

"Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him." (I Chron. 29: 23.)

Let it be definitely noted that the Throne is here called the Throne of the Lord. Until the time arrives when great David's Greater Son, Jesus Christ, takes the Throne, as promised by the Angel in the annunciation to Mary, that Throne was to be occupied by an earthly line of kings — men of the House of David.

Seeds of Revolt

Following the death of King Solomon, ten tribes of the Kingdom (later called the House of Israel) revolted from the rule of the House of David. Jeroboam, their leader, established Samaria in the northern part of Israel as the capital of his kingdom. This revolt of the House of Israel from the House of David was the eventual outcome of seeds of apostasy that had been growing within the House of Israel, which finally matured to bring about a split in the Kingdom.

Actually, the revolt of the House of Israel was first against Jehovah, the God of Israel, and the Lord permitted the division in the Kingdom to come about — in fact, He abetted its consummation in the interests of the preservation of the House of David and the Throne. The results of the fruition of evil in the House of Israel were manifested by Jeroboam's first act as King. Fearing that the ten tribes would return to the House of David again if the people continued to go up to the Temple in Jerusalem to sacrifice and worship there, Jeroboam proceeded to immediately establish idolatry in his domain:

"Whereupon the king took counsel, and made two calves of gold, and said unto them [the House of Israel], it is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan. And he made an house of high places, and made priests of the lowest of the people." (I Kings 12: 28-31.)

Beginning Important Era

This division of the Kingdom into the northern (10 tribes) and southern (2 tribes) sections, which became

known respectively as the House of Israel and House of Judah, signalled the commencement of an era of great consequence in the history of God's people. Jeroboam was informed that he would become the leader in this revolt by Ahijah the Prophet in the year 972 B.C. After a period of 2,520 years (the great Seven Times cycle; $7 \times 360 = 2520$ yrs.) we find the House of Israel residing in the Isles of Britain, with the House of David re-established over them. The date at the ending of this cycle of Seven Times is 1549 A.D. (see chart accompanying this article), when Protestantism became formally established in the British Isles. This date again marked the beginning of a revolt by the people, but this time from the rule of spiritual oppression.

Seven Times of Punishment

During this long period of 2,520 years God had been dealing with His people. Both the House of Israel and later the House of Judah had been taken away from their land into captivity. A remnant from the House of Judah returned to Palestine after seventy years and became known subsequently as the Nation of the Jews. However, none of the House of Israel returned to the land again, but they left the land of their captors and moved westward.

The records of history show that when the opportunity came the House of Israel left Assyria and under different names, such as the Getae, Massagetae, Scythians, Goths, Visigoths, etc., moved across central and southern Europe, finally arriving in the Isles of the Sea (Great Britain) from whence they spread abroad to colonize the desolate heritages of the earth (the United States of America and Canada, Australia and New Zealand, etc.) as the prophets had foretold they would. This was also in fulfillment of the prediction made by Moses centuries before:

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." (Deut. 32: 8.)

Coming Restoration

That God never relinquished His sovereign right to rule over His people is made clear by Ezekiel, who states God's attitude toward them even while they were in rebellion against Him:

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God." (Ez. 20: 33-36.)

Following the division in the Kingdom, the history of God's subsequent dealings with His people shows that He did rule over them with severity, overruling their course of action until He finally brought them into the place He had appointed for them.

Following the establishment of Protestantism in the British Isles in 1549 A.D., the expiration of one more Time, or cycle of 360 years, in 1909 A.D. found the nations of modern Israel beginning to find grace in the sight of the Lord as a Christian people. But they still failed to restore the Law of the Lord which their forefathers had promised

under oath that they would administer. Now God is moving to compel the full restoration of righteousness, for, with the ending of this cycle of 360 years in 1909 A.D., we also come to the end of eight Times (8 X 360), or 2,880 years from 972 B.C. (see chart). This is the number of restoration multiplied by ten (10 X 288 = 2880).

Passing Under the Rod

Following the declaration that the Lord would rule over His people, even during the years of their chastisement, is the statement that He will cause them to pass under the rod:

"And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." (Ez. 20: 37.)

His people were to be compelled to come under the bond of His Covenant and the date when this pressure would begin to be applied is thus established as 1909 A.D. at the end of the eighth Time, *i.e.*, after 2,880 years. Here we find the number of restoration, 288, involved with the number 8, which is the number of resurrection.

Resurrection of the Nation

The coming national resurrection of the Israel peoples to righteousness was portrayed in a vision given to the Prophet Ezekiel, who was taken to a valley full of dry bones.* There he was told:

"Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts." (Ez. 37: 11.)

Ezekiel was instructed to prophesy and say to them:

"Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." (Ez. 37: 12.)

We have now reached the place in God's dealings with His people when this national resurrection is to take place, for the House of Israel is to live again in His sight. This awakening will come as the result of the pressure of dire circumstances, with the Consummation of the Age ending in a great spiritual resurrection brought about by a national desire to restore the administration of the righteousness of the Law of the Lord in the nation. Then will come the fulfillment of the prediction:

"Then shall ye know that I the Lord have spoken it, and performed it." (Ez. 37: 14.)

The Consummation

According to the Great Pyramid's chronology, August 2, 1909 began the Consummation of the Age, which will come to its close after 44 years, or by August 20, 1953. One of the outstanding purposes of God to be accomplished during this time of consummation is the restoration of all things spoken of by all the prophets of the Lord — including the restoration of the Kingdom to Israel.

Night of Darkness

It has already been shown in "The Time of Restoration," DESTINY for April 1951, that the night of darkness of the age is a three-year period which will terminate with the ending of the Consummation of the Age. This night of

* See "The Valley of Dry Bones," *Documentary Studies*, Vol. I, page 313. \$5.00 postpaid (Vols. I and II together, \$9.50 postpaid). Destiny Publishers, Haverhill, Mass.

darkness is defined chronologically by the 1,152 days that began with the commencement of the Korean war on June 25, 1950 and end August 20, 1953.

2,300 Days

Modern Israel became involved in the conflict as a part of the United Nations forces on June 27, 1950, just two days after war began in the Far East. From June 27, 1950 to August 20, 1953 there is a period of exactly 1,150 days, or $\frac{1}{2}$ of 2300, the special number fraught with significant meaning given by the Wonderful Numberer, the Numberer of Secrets of Daniel's prophecy (see "The Wonderful Numberer," DESTINY for April 1951, p. 114). The question was asked:

"How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" (Dan. 8: 13.)

And the answer was given:

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (Dan. 8: 14.)

According to the Smith and Goodspeed translation this is more accurately rendered:

"For two thousand, three hundred evenings and mornings; then shall the wrongs of the sanctuary be righted."

In the Ferrar Fenton rendering it is a question as to how long the Holy Army will be trodden down. Interpreting the timing of this vision to Daniel, the Angel told him:

"Behold I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be." (Dan. 8: 19.)

Ferrar Fenton renders this:

"I will inform you what will come in the future. — What will come at the appointed time."

Mornings and Evenings

In their careful translation, Smith and Goodspeed clearly show that this passage times the period when the "mornings and evenings" will occur:

"Behold! I am making known to you what shall be at the end of the time of wrath; for the vision relates to the appointed end of all."

The 26th verse of Daniel's 8th chapter states definitely that the fulfillment of this prophecy was for a day far removed from the prophet's time. As translated by Smith and Goodspeed, it reads as follows:

"The vision which has been told of the mornings and evenings is true; but keep the vision a secret, for it relates to the distant future."

The very fact that it is stated that these 2,300 days, made up of mornings and evenings, were to find fulfillment at the end of the time of wrath provides a most important clue as to when this time measure is to be applied. At that time the Holy Army, *i.e.*, God's people, would also be trodden down. Because this measuring rod is referred to as "mornings and evenings," the indication is that more than one "day" is involved.

Having already defined the last evening, or night, of the age as beginning June 25, 1950 and extending to August 20, 1953, it becomes a simple matter to divide the Consummation of the Age into the number of "days"

comprising this period. We discover that there is just one week of these mornings and evenings from 1909 A.D. to 1953 A.D., each day being defined by the chronological measure of $2300 + 4$, as shown on the chart. The measure of 2300 was never intended by the Lord to be applied to any other period of history with the same special significance that it has in connection with the Consummation of the Age, during which the full measure of God's wrath will descend upon His people, but at the termination of which deliverance and restoration will also be at hand for them through Divine intervention in their behalf.

The Battle Line

Furthermore, we also discover that the Consummation of the Age is defined by ten (the number of completion) times the Battle Line (10×1600) plus 128 days. In Revelation 14:20 its length is referred to as 1600 furlongs and its geographical application is commented upon in "The Battle Line," DESTINY for December 1947, p. 429. However, its chronological application must not be overlooked, for this number — 1600 — and multiples thereof, when properly applied, will define the period at the close of which Israel's warfare will be finished.

128 Years and Days

The period of 128 days added to ten times the length of the Battle Line (1600) gives us 16,128 days, or the duration of the week of mornings and evenings of the time of the Consummation. But 128 also defines in years (128 years) the time from the beginning of the wrath of God in 1781 A.D. (see chart) to the commencement of the Consummation of the Age in 1909 A.D. Then the week of $7 \times (2300 + 4)$ days began which is further divided into day and night periods of $1150 + 2$ days each, which week of days and nights commenced on June 24, 1909. Twenty-eight days later, on July 22, 1909, seven periods of exactly 2,300 days each run to August 20, 1953.

We find that 128 ($120 + 8$) is made up of the number of warning (120) plus the number of resurrection (8). Thus, warning and resurrection are definitely associated with the Consummation of the Age, both as to the national restoration of the House of Israel and to the actual resurrection of those who are to reign with the Lord in the restored Kingdom.

Furthermore, it is in the midst of this cycle of the Consummation that the Sixth Vial ends and the Seventh Vial begins. Between these two Vials John records in Revelation a special warning:

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Rev. 16:15.)

The possession of garments of righteousness is vitally essential for those who are to be spiritually prepared to meet our Lord, whose appearing as a thief is likened to the suddenness of the coming of the Deluge in the days of Noah. At the close of 120 years of warning, seven days were devoted to loading the ark; on the eighth day the Deluge began.

The Wrath of God

It is important here to define the beginning and ending of the time of the wrath of God. We have already shown that Daniel was informed the mornings and evenings of

the 2,300 days would occur at the end of the time of the wrath of God. In Revelation the statement is made:

"And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever." (Rev. 15:7.)

As pointed out in *Study in Revelation* * (see diagram on page 227 of this book), these Vials of the wrath of God began to be poured out in 1781 A.D., which date is also the beginning of the Third Thunder of Revelation (see *Study in Revelation*, page 112). This being true, we now know the length of the period assigned to the seven Angels having the Seven Vials of the wrath of God. The year 1781 A.D., having opened this period of the wrath of God, its termination will be August 20, 1953. The mean length of time assigned to each one of the Vials is $24\frac{1}{2}$ years. But $24\frac{1}{2}$ years is one-half the length of the Jubilee Count of 49 years. Thus, the full length of time assigned to the period of the wrath of God is $7 \times 24\frac{1}{2}$, or $3\frac{1}{2}$ Jubilees.

A Week of Jubilees

A number of interesting factors are thus brought to light. If the time of God's wrath is thus defined by $3\frac{1}{2}$ Jubilees, then the beginning of the pouring out of the vials of God's wrath was in the midst of a week of Jubilees, with 1781 A.D. as the center of that week and 1609 A.D. as its beginning.

In Revelation John depicts the woman clothed with the sun persecuted and given two wings of a great eagle so that she might flee into the wilderness. The first stages of this flight saw God's people arriving in the Isles of the Sea, but there persecution arose, compelling further flight westward as they spread out to inherit the desolate heritages. History reveals that, beginning with 1609-10 A.D., the English-speaking North American colonies made rapid strides forward. The troubles in England, and the persecution of the Puritans and Independents, drove large numbers of people across the Atlantic, where the maximum of freedom and equality which they introduced took deep root on the North American continent and brought forth glorious fruit.

Also, 1609 A.D. saw the beginning of an increased hatred of despotism in England itself. A deep and lasting love for freedom had taken hold of many classes of people, leading to violent struggles as the result of the contentions of the day over freedom of thought and worship, as well as the rights of the people to express themselves through a parliamentary form of government.

Three and one-half Jubilees later, in 1781 A.D. — in the midst of this week of Jubilees which began with 1609 A.D. and ends in 1953 A.D. — the wrath of God commenced to be poured out by the Angels having the Seven Vials.

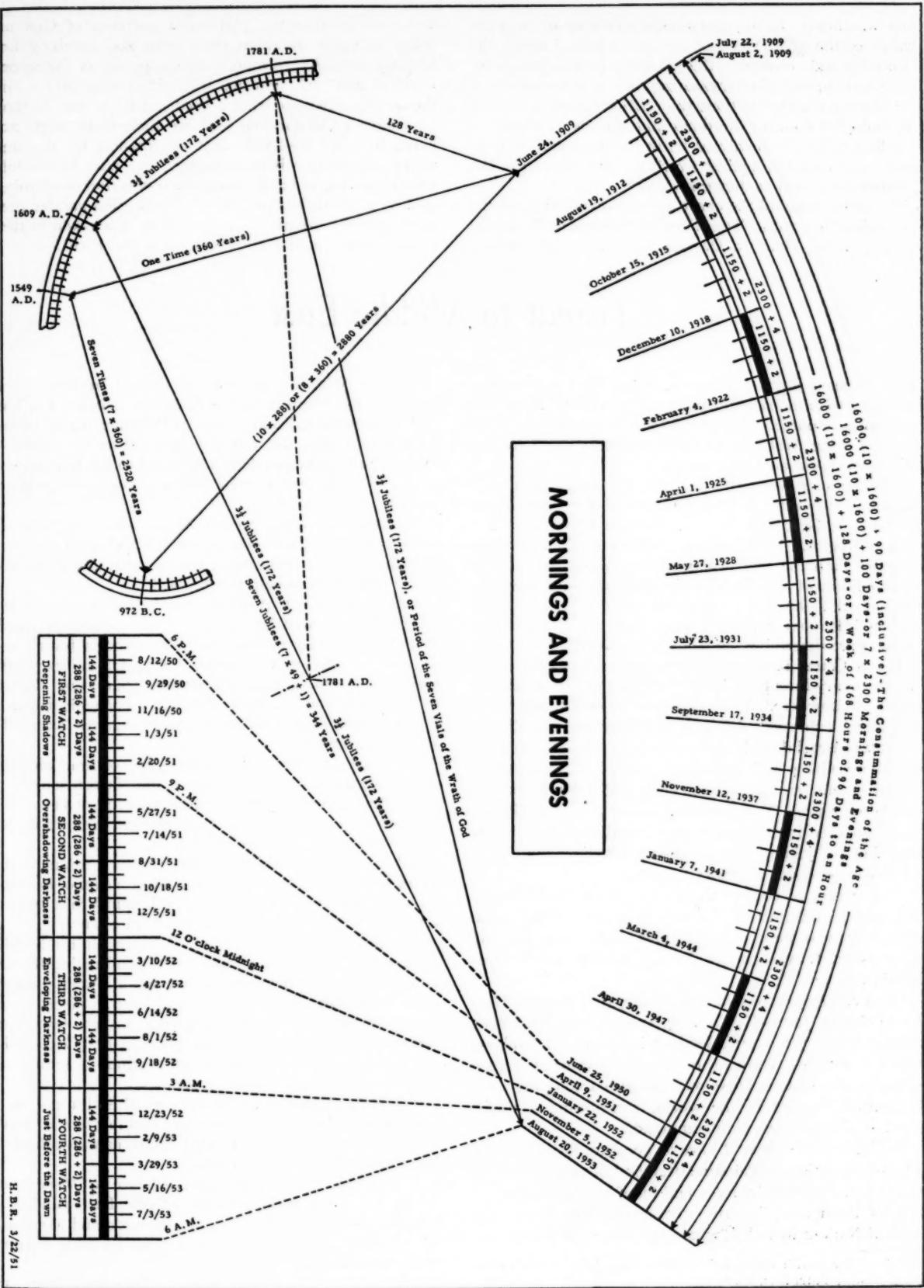
The Seventh Vial

Accepting the $24\frac{1}{2}$ years for the length of time assigned to the last or Seventh Vial of God's wrath, we note that the Angel poured this out into the air in the early part of 1929 A.D. However, we will leave this and its implications for discussion in an article to be published later in DESTINY.

Precision Measures

Also, we will have to leave for future publication the significance of specific events marked by the hours of the

* \$3.50 postpaid. Destiny Publishers, Haverhill, Mass.



four watches of the night of darkness now upon us as the hands of the great clock of the ages move through the mornings and evenings of this climactic period. Just as we have had chronological measuring rods in years and days, we now have added to these time periods another scale of reckoning to confirm the times and seasons in which we are living. This is furnished us in the precision scale of hours and minutes, against which we may also write the meaning of events as they transpire.

A careful study of the chart accompanying this article, in conjunction with "The Time of Restoration" and its accompanying chart in DESTINY for April 1951, clearly

demonstrates that the plans and purposes of God are being revealed today to those who are watching and keeping alert. As we move into the period of the second watch of this final night that will bring the age to its close, the overshadowing darkness need not bring fear to those who have understanding and are themselves ready and living in a spirit of confident expectancy, for the time of our redemption is drawing *very, very near*. Meanwhile, God is moving to bring about the restoration of all things spoken of by all His prophets as He applies greater pressure upon His people to compel them to awaken to their responsibility as His Kingdom upon the earth.

Threat to Middle East

THE ZIONISTS MAY launch a new war in Palestine this spring to seize the rich chemical deposits of the Dead Sea and other resources, only part of which they were able to take from the Arabs in earlier operations. This information comes from authentic sources.

The Zionists ever since Herzl ("Father of Zionism") have said they must have full control of the chemical deposits of the Dead Sea. (See *The Palestine Mystery* by Capt. Arthur Rogers.) These deposits constitute fabulous riches — more than the total assets of the United States. The 1948 edition of the *Encyclopedia Americana* says they are "estimated to have a commercial value of 1,200 billion dollars." It goes without saying that the international bankers are determined to control this wealth.*

When Count Bernadotte's recommendations for fixing the boundary lines gave Israel only part of the riches, the count was murdered. You remember, no doubt, that when the world expressed shock at the murder, the Zionist officials of Israel quickly washed their hands of it, blaming the Stern Gang and eventually, under great pressure, arresting some members of the gang and holding them in prison for a time. You doubtless recall, also, that during their supposed imprisonment they wandered about town, laughing and joking with the guards. I believe not one of the Jewish assassins ever was punished.

It was not, of course, the international bankers who fired the bullets into the Count's body. It was not these exploiters who stand to profit financially who did the dirty work. It was certain incited fanatics of the proletariat.

(It is common knowledge, of course, that Senator Herbert Lehman, James P. Warburg, and a host of New York associates are the world's leading international bankers, together with Mr. Ashberg, the Jewish dictator of finance of the Soviet Union. These men are also among the most influential Zionists in the world, constituting a major portion of the Zionist high command.)

An informant writes, "I have on good authority that the Zionist executives in Palestine decided last year to occupy the rest of Palestine by force and 'hoof out the Arabs,' as one of them said, ignoring the complaints of anyone, United Nations included, who might have the impudence

* See "The Jewish Problem," by John Engledow, 10 cents postpaid. Destiny Publishers, Haverhill, Mass.

to protest. The Zionist high command in New York, however, told them to wait because a war in the Far East had been arranged and action in Palestine would be less conspicuous after the war got into full swing. (NOTE — Whether the correspondent here refers to the Korean war or a more extensive Far Eastern war yet to come is not clear.)

"I do not know the present Zionist plans, but it is not unlikely that they will take action this spring. If so, Great Britain will then be under a treaty obligation as well as moral obligation to help the Arabs."

It is not unlikely that Britain may be unable to spare the troops. It may well be, in fact, that Emanuel Shinwell, Britain's Secretary of State for War (who is Jewish and long so friendly to Communism that US military officials were reluctant to let Britain share our defense secrets) may find the troop shortage a convenient excuse for not going to the aid of the Arabs, against Shinwell's kinsmen in Israel.

On the other hand, if Britain does not send aid, the Arabs are likely to be so outraged that British sources of oil in Arab countries will be in as great peril as are the Persian sources today. Less than five per cent of British requirements can be found elsewhere.

Oil is as indispensable to a modern war machine as the ships, tanks and planes it drives. If Britain cannot hold the oil wells, Britain's war machine will grind to a sudden stop and Britain will drop to a fourth rate power.

The threat is intensified by developments in the Middle East, where Iran is in the process of confiscating the extensive British oil holdings of that state. Under pressure from the USSR, Iran probably will have to divert much oil to the Soviets, thereby supplying the one important element so far inadequately supplied in the Communist war machine. Whether Britain can continue to get any oil at all from Iran remains to be seen.

The same threats apply to the United States, only to a lesser degree. Despite extensive oil developments in North and South America, the United States cannot afford to lose the oil of the Middle East.

It is certain that developments adverse to Western interests are in the making in the Middle East, pending a propitious moment. Will Truman, Acheson and Marshall, all notorious underlings of the Zionist invisible government, yield as usual?

— WILLIAMS INTELLIGENCE SUMMARY

DESTINY

A Commentary On Galatians

By H. J. STERLING and MAJOR J. C. COOKE

CHAPTER V

FROM THIS CHAPTER it is evident that there were present among the congregation in Galatia those who were distorting the New Covenant teaching and using their good fortune as recipients of God's Grace to neglect or outrage God's Perfect Law. Paul reminds them that "love" is possible only where the Law of the Lord is observed, and that "liberty" in Christ entails obedience to the laws of the Kingdom of God. He refers them to Leviticus 19: 18: "Thou shalt love thy neighbour as thyself." This was no new commandment, but one given to Israel more than 1,500 years previously (I John 2: 7).

Paul is emphatic that those who offend are lawless and he gives as an example certain breaches of the law — these "shall not inherit the Kingdom of God"; thus, eternal life in Christ Jesus is contingent on obedience to God's Perfect Law (Matt. 19:17). This clear-cut doctrine, here expounded by the Apostle, is today surrounded by much dogma, largely due to erroneous theological teaching and failure to properly define the term "law." If in this chapter ritual is confused with God's Perfect Law contained in the Law of the Lord, the text becomes meaningless.

The chapter opens with a recapitulation of the theme of "liberty" whereby Christ has made us free from the bondage of the "law of ordinances":

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith." (Gal. 5: 1-5.)

Paul here continues to denounce the controversy started by the "false brethren" mentioned in Chapter 2, condemning the Ritual under the "whole law," which takes in all the rites and

ceremonies, including circumcision. As previously stated, it was the Jewish converts and their followers who wished to be "entangled again" with the rite of circumcision, sacrificial law and Jewish traditions, here inclusively termed "the yoke of bondage."

Paul points out that the rite of circumcision is only one item of this "law"; and to be consistent, if they want to retain this, then they must continue in all the rites and ceremonies, including "atonement" by animal sacrifice, in which case Christ's sacrifice profits them nothing. In verse 4 the Apostle clearly shows that those who consider they still have atonement by the "law of ordinances" have fallen away from the New Covenant teaching; in verse 5 he again explains that in the "law of the Spirit of Life" they have hope of Eternal Life by belief in the Saviour.

"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." (Gal. 5: 13.)

It is evident from the text that some among the following in Galatia had committed offenses against Divine law and would in consequence call down punishment upon themselves. This lawlessness, it would seem, came about by faulty reasoning on the part of some, that being called "in Christ" permitted loose conduct which reacted in much uncharitableness, amounting to "maliciousness" in some cases (I Peter 2: 16). "An occasion to the flesh" is translated by Ferrar Fenton as "an excuse for sensuality."

It is also evident that "flesh" in this context has to do with the weakness of the human being from a purely material standpoint, and does not mean sacrifice under the old code as in previous passages. Paul is here dealing with Divine law as it pertains to our physical welfare, one aspect of the Perfect Law of God for His Kingdom. He then goes on to enlarge on the law in its various aspects.

Because we are only partially enjoying the blessings inherent on obedience to the whole Law of the Lord,

it follows that our observance of the law is very remiss; due largely to the same loose thinking prevalent among many professing Christians of this age who, in subscribing to the love of Christ that passeth all understanding, seem to be unaware that our Lord's teaching shows "love" as the performance of God's Perfect Law by both the individual and the nation (John 14: 21). Unless there is a corporate or national code, the people are "consumed one of another" (v. 15).

"For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself." (Gal. 5: 14.)

This is the first time in the Epistle to the Galatians that there appears a direct reference to statute law, for in every other instance the term "law" has referred to the Ritual. In this verse "all the law" implies all of God's Perfect Law governing man's actions.

Emphasis must be laid on the word "all," for the Laws, Commandments, Statutes and Judgments which comprise the Perfect Law of God can be likened to a complicated machine, any part of which that becomes broken affects the whole (Matt. 5: 19 and James 2: 10). If the guiding principles of national law are broken, individual lives will suffer. There is a law against usury and if this is not enforced by the State, its citizens suffer under the "curses" (Deut. 28).

"Love" is the essence of "all the law." Love does not displace the law, but is the consummation of all laws and it makes the Law of the Lord efficient and complete. The generally held idea that love has displaced the law makes the Christian faith inoperative and unreal.

There are those who have difficulty in determining the exact meaning of the word "fulfilled" and wrongly give it a value as if something came to an abrupt termination. The law does not cease to function because of love. "Love is the fulfilling of the law" in the sense that the law is perfected when love is present. Mankind can only live abundantly in such a finished and

regulated society where law observance produces love.

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." (Gal. 5: 16-17.)

These verses should be compared with Romans 7: 22-23:

"For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

The "Spirit" is contrary to the "flesh." The "law of God" in the heart and mind of one who serves Jesus Christ has to contend with the spirit of evil in man's flesh. These are the material things of life, the action of the mind over the body, and Paul's instructions are of a practical nature. We are prone to think of spiritual things as something which cannot be grasped, intangible, yet God says, "the law is spiritual" (Rom. 7: 14). And so the material things of life merge into the spiritual when the laws of God rule our actions.

"Walk in the Spirit," etc., may be rendered: "Let the action of your spirit, imbued with the Law of the Lord, overcome the weakness of human nature." It is not always easy to gauge the exact shade of meaning implied by the term "spirit," for in the above verses it has reference to the spirit of man and its human attributes. But although this may be one aspect, it cannot be separated from "the Spirit of Christ" (Rom. 8: 9), for, unless man is imbued with His Spirit, his mind will not dwell on the things that are right in accordance with His law.

In the next verse the Apostle returns to the old theme in order to show that only by our Lord's sacrifice can there be hope of success.

"But if ye be led of the Spirit, ye are not under the law." (Gal. 5: 18.)

This is yet another reminder to the Galatians that they are no longer under the "law of ordinances," but must apply themselves to the Spirit of His sacrifice in order to carry out His law.

Failure to make a careful analysis of the rather cryptic statements made by the Apostle has in the past led to much confusion of thought. As the theme changes continually, and sometimes abruptly, it is essential to keep

pace with the variations if the full content of this wonderful exposition of doctrine is to be properly appreciated. This chapter commences with the Ritual under "the whole law"; then passes on to Divine law under "all the law" that makes "love" possible; returns in verse 18 to a reminder that we are no longer under the Ritual; continues with a list of offenses contrary to Divine law, and ends with an exhortation to live according to our calling:

"If we live in the Spirit, let us also walk in the Spirit." (Gal. 5: 25.)

In other words, if it is our good fortune to be called "in Christ," it is our duty to accept and practice His doctrine, received of God, which is His Perfect Law.

CHAPTER VI

The instructions contained in this chapter are not difficult to follow. There are, however, some points relative to the doctrine of the Kingdom to be carefully noted.

"Bear ye one another's burdens, and so fulfil the law of Christ." (Gal. 6: 2.)

The meaning of "fulfil" in this verse implies a demonstration of the Christian law by action. The "law of Christ" is assumed by many to mean something quite apart from the Perfect Law of God and this leads to erroneous doctrine. If we believe in the Trinity, the Father cannot be separated from the Son, nor the law of the Father from the law of Christ.

Our Lord came to "fulfil" the law, which in Matthew 5: 17 means "to make more full" or "confirm." Moreover, He stated that not one jot or tittle should pass from the law until all had "come to pass," which is the correct translation for "fulfilled" in Matthew 5: 18. Therefore, the "law of Christ" is God's law amplified or made more full by His teaching. Our Lord ratified and confirmed the law and made it more binding in all its principles, even extending some of its clauses into the realm of thought. Those who try to separate God's Perfect Law from Christ's teaching disrupt His message of the Gospel of the Kingdom to "the Israel of God," i.e., His people, who had in time past been under the law.

In the plan and purpose of God there is an orderly precedence of events and the Gospel was preached to the Jew first and then to the "lost sheep" of the House of Israel (Rom. 2: 10).

His Disciples were first sent to the children of Israel, under orders not to go to the "Gentiles" (heathen) or to the non-Israel cities in Samaria (Matt. 10: 5-6). The Jews were not "lost," so this term cannot be applied to them but only to their brothers of ten-tribed Israel "scattered abroad."

So much emphasis has been placed on a subsequent command, "Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15), that the first and largest step in the Good News known to Israel has not been given the tremendous importance due to it. There is incontrovertible evidence to show that the various offshoots of Israel, due to early migrations scattered in many parts of the then-known world, were in actual fact the first recipients of the Gospel of the Kingdom. In fact, it was through their conversion that the message was spread in all the world to those of other races. This was part of God's great plan for mankind.

Although we have precise knowledge of the mission and destiny of Israel down through history, it is remarkable that we still have ecclesiastical scholars claiming that we are "gentile" in the sense of being non-Hebrew! Yet, if the Bible text, apart from all the other material confirming the truth, is properly analyzed, there should be no difficulty in arriving at a true perspective of Israel as a nation being paramount in the Christian age. As an example, reference might be made to Colossians 3: 11:

"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."

While this text points to and emphasizes the only real brotherhood of man — believers in our Lord Jesus Christ — it does not set aside the national aspect of the Kingdom of God; in fact, it strengthens it when the ethnological content is understood. This text is generally quoted to prove that there is no consequence in race. A far wider and less superficial reasoning discloses that Israel ("Greek") in Christ heads the list; followed by the Jew in Christ; with Barbarians, i.e., aliens or foreigners in Israel, such as Scythians, coming last.

The text clearly indicates that where Christ is all and in all, the difference in race or position is of passing moment. But in fixing on this mighty

truth, we must not be blind to the fact that "the circumcision" — a term, as already noted, referring to Jewish converts — and "the uncircumcision" — or Israelitish converts — were pre-ordained by God to receive the whole Gospel at the outset, in order that the seed of Isaac should be a blessing to all the families of the earth by passing on and spreading the Good News throughout the world.

Following this line of reasoning, it is only logical to conclude that there will be a larger portion of Israel converted than of those to whom they are destined to carry the Light. Moreover, it is one thing for an individual of any race to be equal to one of another, provided they both subscribe to, and carry out, the same Christian ethics; but it is quite another matter to try and maintain that a race or nation having few citizens following the Master has the same power for good in the world as God's chosen people Israel, who were redeemed for the very purpose of implementing justice and judgment in accordance with His will, *i.e.*, His law.

Viewing the matter from this standpoint, we find when we come to the last of this Epistle and the phrase, "the

Israel of God," that Paul is not enunciating some entirely new thought, which some wrongly designate as "spiritual Israel" in order that they may account for a "Gentile Church" as having displaced God's Israel nation. There is no new idea expressed in this phrase; it is the same Israel that God formed for Himself (Isa. 43: 21). Paul, in writing to the Galatians, is informing them of their birthright as the seed of Isaac called in Christ — the Israel of God.

Verses 12 to 15 cover the same ground concerning the controversy relative to circumcision as that begun in Chapter 2.

"For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh." (Gal. 6: 13.)

This is an indictment against the Jews who boasted much about the rite of circumcision, yet did not keep the "law" — the Ritual concerning many other rites and ceremonies of atonement under the "law of ordinances." The context throughout the Epistle does not allow this "law" (Ritual) to be applied to the Perfect Law of God.

It is well to conclude these brief remarks on this note, for if the Law of the

Lord, embracing the Commandments, Statutes and Judgments, can be distinguished from the Ritual of "the law of ordinances," and the term "law" be given its proper value wherever it occurs in the text, there is little difficulty in coming to an understanding of the doctrine of the Kingdom with its true ethnological basis of a literal people Israel — a Kingdom organized and functioning here on earth, divorced from God and subsequently redeemed and prepared to accept its King, our Lord Jesus Christ. This Kingdom was not transferred to a "Gentile Church." The record of God's Word and history — prophecy fulfilled — denies this claim. The Church is within the Kingdom and, as part of it, its duty is to proclaim the mystery of God's revelation through our Lord and Saviour Jesus Christ.

Organized religion has stressed the Saviourship of our Lord but has failed to teach the Law of the Lord by which His Kingdom should function. This is the indictment facing the leaders of God's Israel, and for their blindness they will be required to answer before the bar of God's judgment. Paul held to no such illusions in his letter to the Galatians.

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The Eastern Question

CHARLES A. L. TOTTEN was born in New London, Conn., February 4, 1851. His father was General James Totten, Canby's Chief of Artillery at Mobile. Charles Totten graduated from West Point Military Academy in the Class of 1873 and was assigned as a Lieutenant to the Fourth Artillery. As a writer on military subjects he gained a wide reputation in his own profession both at home and abroad, Von Moltke, Wolseley, Bollinger, and other military experts giving recognition to the value and worth of his statements.

In addition to this he was an inventor of note, among his inventions being the double post card, signal devices for the Army, an automatic electric position-finder for harbor defense, and many other military devices.

Lieutenant Totten was a member of the Episcopal Church and of the Masonic fraternity. He was an ardent believer in Piazza Smyth's theories concerning the Great Pyramid, and in 1885 published the results of his studies in the form of a challenge to President Barnard of Columbia College. He wrote extensively on the subject of the chronology, history and genealogy of the Anglo-Saxon race. He accepted the Bible literally and was a bitter opponent of so-called "higher criticism." In regard to his position upon questions of modern doubt and church controversy he wrote:

"There is but one logical standard — the Bible! I had rather be primitive in belief and positive in faith, even on matters I do not understand, than agnostic, and trust to so-called luck. I don't believe in it at all. Chronology has proved to me that Jehovah is, and that He is truth!"

More than sixty years ago, Lieutenant Totten, then Professor of Military Science and Tactics at Yale University, wrote a magazine article on "The Question of History, or Israel versus Gog and Magog." This was published in 1890, in Frank Leslie's *Illustrated Weekly Magazine*. We are presenting here some extracts from this article which show the remarkable way in which this distinguished Israel student interpreted the meaning of Ezekiel 38 and 39.

The solution of the Eastern Question involves the ultimate supremacy

of some one power or people, and the query is, How does the balance swing, toward the Slav or Saxon? For it is generally conceded that the two ultimate champions who must join in arms are manifestly Russia and Great Britain. The topic is interesting to us because one of its contestants is a fraternal nation and one whose destiny concerns us intimately, whether we care about the romance and philosophy of our common origin or not.

To state the Eastern question in its simplest form is to ask: Who among the nations shall be ultimately dominant — that is, "possess the earth," even as it was promised unto Israel of old? For to rule the majority in morals, language, law, religion, finance, trade and commerce, is certainly, at length, to be universally supreme in terrestrial affairs.

To the most casual observer it is patent that Russia and Great Britain, the latter as the representative of the Anglo-Saxon race, the former as the Slavic champion of hordes of peoples, are to be the principal parties to the solution of this vexing controversy. Each nation is a giant and their coming duel bids fair to shake the world to its foundation. Their origins date from the remotest past, and if we rightly trace their ancestry, the one is *Israel Redivivus*, and the other "Gog," its great arch-enemy, reserved against the final battle of the latter days.

Ever since the dawn of history India has been the objective point aimed at by all who have sought to conquer the world, stamp its impress upon its revenues, and entail its government upon their posterity forever. No matter how acquired, the British Lion has its paw upon this eastern prize, but ere it is secure, he must endure the deadly hug of the great Northern Bear. It certainly behooves us who are of fraternal blood with one of the contestants to concern ourselves with the chances of the issue.

So certain as history repeats itself, may we rest assured that the general laws which have always governed the migration of races will regulate and dominate the Slavic one when it comes ripe for its final movement in these modern days. It is at the center of a population that the inertia of a move-

ment resides, and both Peter the Great and Napoleon the Great foresaw that in due time another human flood would start down in overwhelming torrents, from the northern steppes toward the pleasant southern climes. The question, therefore, resolves itself down to the finding of that center and the determination of its natural line of gravity.

As we glance at the map of the Russian empire, we see that its meridional axis trends southward through the Caucasus. When such a population rises in arms, and moves by its own weight, followed by the hordes which come in to hold what military acquisition gains for them, it will tend of its own gravity to follow the most direct lines — *they lead toward Palestine!* At times the balance swings from east to west, then back again, but never does Russia suffer the pendulum to come to rest upon the center of the arc; nor will she, until ready to detach it and give gravity its chance to act in an unexpected manner!

All the causes which led to the French Revolution exist today in Russia. Nor, in view of the state of its upper classes, honeycombed with intrigue, conspiracy, nihilism and corruption, can we doubt that there lacks more than an occasion to awaken such an one as Europe never saw. Anarchy is latent there but sleeps with eyes already open. The frenzy of a nation, crazed, as France was a hundred years ago, by former centuries of untold oppression and darkness, awaits but for a leader to be hurled into one of those periodical deluges of races from the North, which from time to time have inundated Europe. The flood is inevitable and we may devoutly hope that overruling Providence, which holds the balances of greatest good unto the greatest number and foresees the end from its beginning, will avert the growing danger of the world's return to despotism under universal Russian rule.

Future eastern events will follow closely the lines, so unerringly laid out for them by the Hebrew prophetic statesman of the days which marked the birth of empires, and in the natural course of events it is almost certain that

(Continued to page 178)

REVIEW OF WORLD AFFAIRS

By KENNETH de COURCY

London, April 1 (By Cable)

THREE IS NO LONGER even a definite objective in the Korean war. Each nation or organization concerned in it seems to have a different objective; while each high commander seems to have a private idea of what would represent success or victory. If the powers cannot agree even on Korea, it is hardly surprising that they cannot devise an agreed strategy for the entire world.

Mr. Truman, who is becoming very tired, seems determined to await decisive trends of public opinion. His private views and conclusions are not likely to be pressed unless he is convinced that public opinion is more than ready for them. In fact, American public opinion is far ahead of its leadership. Mr. Truman, however, has not yet been convinced of this.

Experiments in the use of cosmic rays are progressing but far too slowly. The cosmic ray, when usable, will make a whole range of elements fissionable and the production of atomic bombs much easier. It is imperative to beat Russia in this race. Russia thinks that she is going to win it and this accounts for many of her actions.

Russia has embarked upon a large-scale program suggesting extensive war preparations. It looks as if this were an 18 months project. It could, however, be speeded up by the employment of a larger labor force. This program could be designed for a fairly early military offensive; it could, on the other hand, be a safeguard in view of the proposed rearmament of Western Europe. On the whole, it is thought that the objective is offensive.

Russia's work in Persia, which bears close relationship to her military planning, is causing great anxiety in London and Washington. Moscow has been making a large-scale effort to maneuver Britain out of, and herself into, the Persian picture. The country crawls with agents and the chances of a Soviet success are more considerable now than at any previous time. This is a most serious matter.

Experts in Washington speak very strongly about this, in connection with Russia's oil supplies. They are convinced that without Persian oil, and until she has developed large reserves, Russia could be reduced to impotence in war within a very short time indeed. Many strategists, therefore, consider that the twin dangers of Persia's drifting into the Russian sphere and of giving Russia sufficient time to develop large-scale deep underground oil storage are likely to prove extremely grave. This is more heavily stressed now than ever before.

Washington is likewise anxious about Asia in general. China is known to be concentrating fresh armies on the Korean frontier for a spring offensive. Russia has supplied no fewer than one thousand new jet aircraft to aid this land force. There is also a concentration of artillery, etc.

MacArthur has protested very strongly at not being allowed to bomb the centers of preparation. His protests to Washington have been sharp. America, however, finds her allies unwilling to side with her in anything likely to cause still worse relations with China. This creates great

confusion and no small annoyance. If, as a result, there is a heavy spring offensive with large American casualties, public opinion will be very angry and MacArthur will attribute these casualties to the restraints forced upon him.

MacArthur holds the opinion most strongly that, given leave to fight the war by all means, and allowed to use Chiang Kai-shek, he could not only win in Korea but eliminate China as an effective military ally of Russia. This opinion will certainly be listened to in America with much attention should things take a rough course.

Persian Oil

The latest developments in Persia are of first class importance. They will lead to Soviet access to Persian oil if urgent and immediate action is not taken. Russia has used corruption, the chauvinism of the Persian Parliament and religious and nationalistic fervor. Moreover, the formula of nationalization may spread to other oil areas.

The American and British governments have fiddled while oil ran. They neglected to study all the available information and their countermeasures were puny, although the issues were of major importance. Russia, unsuccessful in Persia, could be made nearly helpless. A Soviet success there would make a third war almost certain and its course far more grave.

More than a year ago a prominent Persian statesman gave Britain his final confidential warning. He said that only drastic action could save the situation. A Persian statesman flew to America and remained there for several days in an effort to lay all the facts before Mr. Truman. Attempt after attempt was made to arrange a meeting. The envoy, although carrying high credentials, was refused an interview. The Persian statesman had been one of his country's most important and successful Prime Ministers. His prestige and influence were considerable. This kind of thing happens over and over again. Chance after chance is lost through sheer stupidity, refusal to face facts in time and the official disease of exclusive wisdom.

The Persian situation has now been allowed to deteriorate to such an extent that no politician there dares oppose the popular movement which has been whipped up by the extremely clever work of Soviet agents. Some of the highest officials, moreover, are on Russia's payroll, and this has been allowed to happen right under our noses.

British Politics

Britain has been experiencing the simultaneous decline of two factors of profound influence on national life — Fabian Socialism and the old order. The result everyone can see.

The government and this parliament are unhappy, perplexed and without popular support. The government and its spokesmen are daily deteriorating to the point of absurdity. Some of the official statements are becoming so ridiculous — especially those about food — as to be driving the public nearly to infuriation.

In foreign policy, the government has succeeded in annoying America to a far greater extent than any newspaper admits. Europe, likewise, is shocked, disappointed and angry. Britain refuses to stand by America over China and Russia and is now the main stumbling block in the way of European unity. America wants a strong policy of no compromise in order to avert World War III. The Socialist government of Britain chooses most unsuitable moments to temporize in the most ineffective manner. While the trend of Western Europe is towards co-operation and freer trade, the British Socialists cling to outworn doctrinaire views, which hamper tendencies of supreme importance. Few governments have had more critics at home and abroad. No government has led Britain nearer to isolation and disaster — and on a minority vote at that.

Public feeling now runs so high that one small political meeting recently passed a resolution to petition the Crown to use its constitutional prerogative to dissolve parliament.

The British government is infiltrated by pro-Soviet fellow-travellers; it is guilty of the greatest security disasters in British history; is unable to feed the nation; has destroyed enterprise; has done much to ruin the great medical profession; and is responsible for the isolation Britain now faces in world affairs. It is a wreck which an overwhelming majority of public opinion now clearly wishes to discard.

Switzerland

Switzerland indicates that it has been decided to defend the whole country and not just the mountain areas. Jet aircraft are being bought and the army is being extensively motorized.

There are signs that it is not the Soviet Union's intention to attack Switzerland, at any rate in the first stages of a war. Mao Tse-tung's Chinese government has moved most of its foreign assets to Switzerland. Its cash reserves of hard currencies are being converted into Swiss francs. Large Soviet funds, acquired from foreign trade, are deposited in Swiss banks. Russia is converting much of her foreign currency into gold and Swiss francs. Many Soviet and satellite government officials have been opening personal accounts in Switzerland. Swiss financial experts are, in fact, feeling rather worried about the huge amounts of refugee capital which are coming in from a number of countries.

However, the Swiss are too realistic to gamble on these indications. They are going to arm to the limit. Over this, the government has the support of every political party, except the almost defunct Communist party. That is the background against which Switzerland views the world scene, and the Swiss government is one of the best informed in the world. Their preparations, which took a more serious turn last year, after governmental study of a confidential memorandum drawn up by their Intelligence Department, are caused by the fear of general war but with the hope of neutrality.

The best Swiss observers expect that the big news of the next twelve months will come from the Far East and the Middle East — especially Persia. A big increase in Soviet fifth column activity is expected in the Middle East this year, leading up to direct action from 1952 onwards.

Russian Economics

Since 1941, Russian industry has never ceased to be on a

military footing. Its adaption to a critical international situation or to war conditions is, therefore, far easier than in Western countries.

The Kremlin reckons on a steadily progressive weakening of the Atlantic group of powers. Meanwhile, it is intended to increase the flow of warlike supplies and indirect help to Asiatic Communist forces, rather than to the European satellites. Major developments are timed to take place in Asia before the end of this year which, by the middle of 1952, will give the U.S.S.R. access to certain valuable and essential raw materials which now have to be purchased from outside the Soviet system. Our Moscow observer has no definite knowledge of the direction of the next Asiatic thrusts. But the signs point to Burma and coincide with the views of Swiss observers already noted.

Some time after this, the Kremlin thinks, war with the West will become inevitable. The Western powers, it is thought, will be faced with Soviet expansion on a scale which will present them with the alternatives of fighting or being defeated without war. The Kremlin hopes, however, to be able to postpone this war until Burma and India have been brought within the Soviet sphere of influence. Moscow gives India two years at the most. This again corresponds with the views of Swiss observers.

Yugoslavia

Talk of a Soviet-inspired Cominform aggression against Yugoslavia is coming equally from American and Cominform sources. Our own observers report the technical preparations but feel the ultimate decision will be on the highest level political plane in Moscow and that the issues remain unresolved.

The most dangerous of the possible attackers of Yugoslavia is Bulgaria. There is a tough, well trained and well equipped army there, within striking distance. But qualified observers say that it is doubtful whether Bulgaria alone could deal with Tito's forces. At least Hungarian and Rumanian help would be needed.

Burma in Danger

Behind an optimistic front, Premier Thakin Nu's government is deeply alarmed. There are signs of grave events for Burma, both for itself and in the context of world affairs.

Thakin Nu is trying to work closely with India and is a friend of Nehru. Like many others, he clings to a threadbare hope of peace and seems to think that, in refuting evidence of danger and refusing to recognize it, Burma will somehow be saved.

Political Warfare

Russia has a vast network of agents working in every department of our national life to subvert, destroy and sabotage resistance to Soviet aggression. Russia does not always use Communists as her agents: nor do those used by her always realize what they are doing.

The foregoing is the sixty-seventh presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, cabled from London and published in *DESTINY* by special arrangement with the author.

Readers desiring the complete "Intelligence Digest" may obtain it by subscription at \$10.00 a year through Destiny Publishers, Haverhill, Mass., in which case it will come to you direct by mail as soon as printed, following receipt of the cable. — Ed.

Spotlight On Iran

By WILLIAM O. LAY, JR.

March 23, 1951

AS SUDDEN ERUPTION of unrest in Iran lent premonitory significance to the month of March. The assassination of Iranian Premier Razmara on March 7, followed by the Iranian Parliament's decision to nationalize the oil industry, brewed a situation of grave and ominous potentialities.

The fighting in Korea edged toward an undeclared truce, but Western leaders anticipated some crucial new Russian move to increase pressure on the United Nations in the Far East. Officials feared a stepped-up Communist drive in Korea, possibly with direct Russian intervention. If not that, the Russian project might be an attack on some of the Japanese islands or a new offensive in Indo-China.

Most of the East-West skirmishing during March took place at conference tables in Paris where deputies of the Big Four Foreign Ministers sparred over an agenda for a proposed top-level diplomatic parley. Meanwhile, American economic affairs further deteriorated as labor continued its boycott of the stabilization boards while the Government produced no clear-cut policy or effective action against the inflation spiral.

The diplomatic maneuvering preliminary to a Big Four conference proceeded during February. A Soviet note to Great Britain, delivered on the 25th, contained a tentative gesture toward negotiation along with the usual quota of lies and vituperation. The date was 390 days after January 31, 1950 when President Truman ordered production of the hydrogen bomb (not charted).

The old familiar routine of pointless haggling was resumed when deputies of the Big Four Foreign Ministers opened their sessions in Paris on March 5. The Kremlin leaders had agreed to the consultations mainly in the hope of splitting the Western Allies over European policy. The Allies were already at odds over Far Eastern policy because of Britain's premature recognition of Mao Tze-tung's Chinese Communist regime.

As the Paris discussions began, Western delegates bluntly told Russia that there could be no reduction of European tension until the overwhelming armies of the Soviet and her satellites were reduced. The Russians, of course, rejected the proposed agenda submitted by the West.

The Big Four deputies began their talks exactly 1600 days solar after September 24, 1946. That significant date was 2×1290 days after Germany attacked Poland on September 1, 1939 and 2520 plus two days before the close of the Great Pyramid's King's Chamber period on August 20, 1953 (bottom of chart). The 1946 date brought the outbreak of the Greek Civil War, a Soviet note to Turkey demanding joint defense of the Dardanelles, and one of Premier Stalin's rare statements on foreign affairs.

Shortly before the deputies met in Paris, American Ambassador John Foster Dulles protested Russian seizure of the Habomai island group just off the coast of Japan. Washington sources indicated that the United States might demand that Russia yield the islands which the Soviets originally took on the pretext that they were part of the Kuriles. The Kurile Islands went to Russia under the Yalta agreements.

The American protest over Soviet seizure of the Habomai islands came 1260 days lunar after the reconstitution of the Soviet Comintern on October 5, 1947 (near top of chart). As indicated, the latter date fell 666 days solar after Senator Edwin C. Johnson's warning of war with Russia on November 28, 1945.

It was also on February 28 that top labor leaders in the United States ordered a boycott of the home-front control program, directing union men to resign from all Government mobilization agencies.

Western Germany moved a step nearer full independence on March 6 when the Western Allies granted it greater foreign and domestic powers. Significantly, the date fell exactly 666 days after the West German government began functioning on May 9, 1949 (not charted). Data on the 1949

date is noted on the chart included with the article, "Russia and Germany," in DESTINY for July 1949.

Iranian Premier Ali Razmara was assassinated on March 7. The assassin belonged to a religious sect which favored nationalization of Iran's rich oil resources. Premier Razmara had opposed the step. He had sought to balance Iran in her delicate position between the West and the East. His death plunged the nation into turmoil. A Labor member of the British Parliament subsequently told the House of Commons that the Razmara assassination might be the Sarajevo of World War III.

March 7, 1951 was 1600 days solar after September 26, 1946 when British intervention in the Greek civil war was hinted (bottom of chart). It also fell 1600 days solar plus two after the important September 24, 1946 events previously noted. In addition, March 7 was 420 days solar after the British recognized Communist China on January 5, 1950.

It was also on March 7 that Russia snarled the Paris talks of Big Four deputies by insisting an Austrian peace treaty could be placed on the agenda only if alleged Western "violations" of the Trieste part of the Italian treaty were also included.

A White Book issued by the Yugoslav government on March 9 accused Russia and her Balkan satellites of planning armed aggression to overthrow Marshal Tito's anti-Moscow regime. It was charged that two thousand border incidents had started a "permanent little war," while Russia massed troops in Rumania and Hungary and armed those two countries and Bulgaria for attack. The date (not charted) fell on the third day made perfect of the two cycles noted as terminating on March 7.

In the Four-Power discussions, the West on March 10 presented compromise proposals aimed at meeting the objections raised by Russia in the first week of wrangling. Soviet Deputy Foreign Minister Gromyko coldly rebuffed the suggestions. This came 666 days lunar after the Big Four confer-

ence on Germany opened on May 23, 1949 (center of chart). As indicated, the 1949 date fell 10 x 1290 days lunar plus two after Germany opened World War I on August 1, 1914.

Also on March 10, the Supreme Soviet adopted a 1951 budget providing a record-high appropriation for military and naval expenditures. In Soviet budgets, of course, only a fraction of actual military expenditures is listed under that category.

Meanwhile, there was a new move in the Vatican-Kremlin struggle as the Communist government of Czechoslovakia announced that the Roman Catholic Primate, Archbishop Josef Beran, had been banished from Prague.

The Iranian Parliament on March 15 decided tentatively to nationalize the country's oil industry. This would be a step toward repudiation of Great Britain's control of the Iranian oil fields. Since Iranian oil provides thirty-

seven percent of Britain's imports, and is the principal source of fuel for the Royal Navy, the loss of Iranian oil would have grave strategic consequences through the weakening of the Western position in the Middle East.

The decision of the Iranian Parliament came 420 days after January 19, 1950 when Russia boycotted the United Nations Atomic Commission (near bottom of chart). The significant chronological tie-ins of the January 19, 1950 date are given on the chart. Not charted is the additional fact that March 15, 1951 was 420 plus two days after January 17, 1950 when the split over hydrogen bomb policy developed in Washington. January 17, 1950 was 1600 days solar plus two after the first atomic bomb was dropped on August 6, 1945.

The British War Office on March 18 released intelligence information on the Soviet and Chinese military establishments. Both Russia and China

were reported to have about four million men under arms. Morale was high. The equipment of the Russian Army, including "very great numbers indeed of excellent tanks and artillery," was described as simple, robust and reliable. That of the Chinese Army was adequate.

The revealing report on Russian and Chinese military strength came just 1260 days after the Communist Comintern was reconstituted as the Cominform on October 5, 1947. Near the top of the chart is noted the material linking the latter date to V-E Day and to Senator Johnson's November 28, 1945 warning of war with Russia. As indicated, March 18, 1951 was also 420 days after the Soviet-Chinese friendship pact of January 22, 1950.

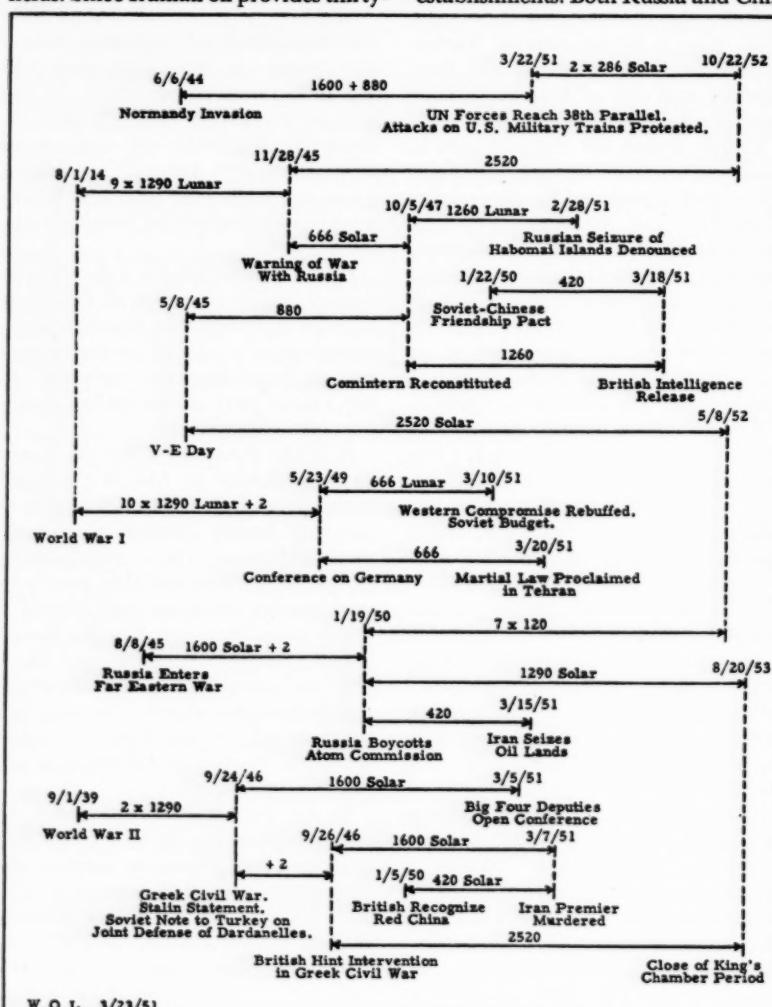
Note what a clear and progressively-unfolding revelation of Soviet intentions is mapped by the various cycles in the sequence centering about October 5, 1947. Reconstitution of the Comintern warned of Russian aggressiveness, as did the March 18, 1951 disclosure of Russia's vast tank forces and high morale. The other events noted likewise fit into the pattern.

Unrest mounted in tension-ridden Iran. On March 20 Premier Hussein Ala announced that he had formed a government and immediately ordered a two-month period of martial law in Tehran. Meanwhile, the Iranian Senate passed the bill to nationalize the oil industry. These events came 666 days after the Big Four conference on Germany opened on May 23, 1949 (center of chart).

United Nations forces, driving northward in Korea, again reached the 38th Parallel on March 22. On the same day a statement issued to the House of Commons by Britain's Labor Government indicated that Britain might support an advance in force into North Korea and the establishment of a buffer zone. The date was 1600 plus 880 days after the June 6, 1944 invasion of Normandy and 2 x 286 days solar before October 22, 1952 (top of chart). As indicated, the latter date will be 2520 days after Senator Johnson's November 28, 1945 warning of war with Russia.

Also on March 22, United States authorities protested to Russia against "attacks by German nationals" on American military trains crossing Soviet-occupied East Germany. The pro-

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The Ripening Harvest

Reprinted From DESTINY For September 1942

OUR LORD HAD appointed seventy and sent them out two by two to go before Him into every city and place and prepare the people for His coming. He said to them:

"The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." (Luke 10: 2.)

What Jesus could say of His time can be said with real emphasis of the days in which we are living, for this is the consummation and harvest time of the ages.

Planting, sowing and reaping have been used again and again in the Bible as symbolic of world conditions. The harvest is often used as a type signifying the end of a period of toil and labor when "whatsoever a man soweth, that shall he also reap." This applies, not only to individuals, but to nations as well. Because Israel had turned to idolatry, God said of them:

"For they have sown the wind, and they shall reap the whirlwind." (Hosea 8: 7.)

If this was said of Israel because of her refusal to keep the law, it can truly be said of all nations today in the judgment that has now come upon them in war and destruction. The nations of the world have been sowing the wind for many decades and now they are reaping the results in a whirlwind of destruction.

The end of an age is upon us and, in accord with the Divine plan, the harvest is ripe in every field of human endeavor as the good and evil done by mankind comes to maturity and judgment. There seems to be a time in the Divine planning when men and nations must face a harvest time and when final judgment is to be passed upon all their works.

Evil and evil powers are being gathered in the great round-up for the final assessment and judgment. Provision has been made by the Lord of the harvest for the greatest of all harvests when God Himself will reap the vintage of the earth, separating

the tares from the wheat, destroying the evil tares and bringing in everlasting righteousness.

Harvests do not occur without a previous planting, so let us turn back the pages of history; as we do so it will become evident that two types of civilization were sown in the earth in the early dawn of history when human governments were organized. One of these civilizations was planted on the banks of the Euphrates River in Asia Minor and was imbued with the idea that "might makes right." Upon this doctrinal foundation as its ideal, men began building an empire. The succession of empires founded upon the principle that might makes right have extended their power and influence from that time to the present day. This doctrinal principle has now come to full fruition in the activities of dictators and we are witnessing, in the present world struggle, their bid for the harvest as they strive for world dominion and power.

But the God of Heaven also planted a kingdom and instituted a new civilization at the foot of Mount Sinai: to which Kingdom He gave laws so perfect that the fullness of their administration would bring equity, justice and peace. He promised that world rule should ultimately be vested in this Kingdom when the harvest of the age would come.

Now, in the fullness of time, these two ideologies of government have met in deadly conflict upon the field of battle. The outcome of that conflict will decide who is to reap the harvest and receive world dominion. Will that harvest fall into the hands of the dictators who have gone out on evil aggression, believing in the doctrine that might makes right? If it is to be so, then humanity faces such suffering and trouble as has never before been the experience of man to endure. If, on the other hand, those who are in opposition to such evil aggression finally become the victors, a far different story will be told. But victory cannot come to the nations to whom God has promised the harvest until they remove all evil out of their midst.

The present economic system under which His people are functioning today is coming to judgment and the verdict has gone out from the Lord of Justice that it must be destroyed. The political structure and type of administration that has caused so much injustice and misrule has reached the time of harvest and it must also go. Spiritually, ecclesiastical functions within the Israel commonwealth of nations must undergo radical changes and be cleansed in this harvest season of all the theological driftwood that has hampered and frustrated the truth.

It is becoming more and more evident that victory over the forces of evil will come only when the nations opposed to such evil aggression have set their own house in order so that they may be prepared to garner the harvest of the earth in righteousness under the direction of their Lord and King.

How do we know that this is the harvest time? Let the Prophet Joel give the answer. He calls for the issuing of a proclamation:

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong." (Joel 3: 9-10.)

Thus he gives the conditions extant at the time when peace shall be taken from the earth, with all the energy of the people turned from peaceful pursuits into making weapons of war. To all this is added the further testimony of other prophets who give detailed accounts of the conditions that were to exist in our day, naming the nations involved in the great conflict and the geographical locations affected.

Following the proclamation, the prophet speaks of the gathering of the nations and the move toward Palestine. Then comes this statement:

"Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full." (Joel 3: 13.)

This is addressed to the Mighty Ones who are to have a part in the closing scenes of Armageddon.

Turning to the description given by John on the Isle of Patmos of the scene of the harvesting of the earth, the Son of man is depicted with a sickle in his hand and he hears an angel calling to Him:

"Thrust in thy sickle, and reap: for the time is come for thee to reap; for the

harvest of the earth is ripe." (Rev. 14: 15.)

Regardless of whether it be men, movements or nations, there is always the time of birth, followed by a period of activity and growth, then maturity and the results or harvest time. All things are today coming to the harvest period when the reaping is to be done;

with evil garnered for destruction and the good gathered into His barns! It is the greatest of all harvest times and in this, the reaping period, nations will be destroyed and evil systems will pass away, making way for the establishment of His Kingdom rule in righteousness.

(Continued from page 154)

Mr. Wallace at the goods which had appeared overnight in the shop windows. One quick-witted citizen slipped into the store at the same time as the important visitor and bought a delicacy which had long been missing from the channels of trade. Another tried to follow his example, but by that time Mr. Wallace had left, and the articles were declared 'not for sale.' The NKVD had dug the stuff up from remote stores and precious private hoards in order to impress Mr. Wallace.

"Then Mr. Wallace went home and published his enthusiastic report on Soviet Asia. The watch towers were put up again, the prisoners returned to work, and shop windows were again empty except for a few dusty, mournful boxes of matches.

"Accompanying Vice President Wallace was Dr. Owen Lattimore, Professor at Johns Hopkins University, who represented the Office of War Information. This opportunity offered to an American scholar was unique. Unlike Soviet scientists, he did not have to be afraid of losing his job and his freedom if he spoke honestly and objectively.

"An article, 'New Road to Asia,' by Dr. Lattimore was published several months after his return in the December 1944 *National Geographic Magazine*. Dr. Lattimore must have voluntarily refrained on this trip from making use of his talent for observation, for instead of telling what he saw, he handed out unexamined Soviet propaganda.

"Political oppression under the Tsars," he said, "was so harsh that the mildest liberals were often sent into distant exile. For this reason university professors, doctors and scientists and intellectuals of all kinds were among the earliest exile pioneers of Siberia." If Dr. Lattimore was really interested in political oppression, why didn't he inspect the hundreds of camps in Kolyma where contemporary 'pioneers of Siberia' are starving to death? Nowhere on the face of the earth is there a country like Kolyma, where the *entire* population is made up of victims of oppression.

"Now, Dr. Lattimore went on, there is no more oppression. 'The scientific tradition continues, with the difference that the scientist no longer works as a lonely exile but with the organized support of the government.' How true! There are no 'lonely exiles' in Siberia; they have tens of thousands of companions. 'The organized support of the government' could possibly mean the splendidly organized mass arrests of the NKVD and the transportation of prisoners to the far northeast of Siberia.

"There has probably never been a more orderly phase of pioneering than the opening up of Russia's Far North under the Soviet." This is absolutely true. What other government would send hundreds of thousands of its own citizens every year to forced labor in new territories?

"From the air we could see that prospecting shafts (for gold) had been sunk at intervals in long lines across the country." It is remarkable that Dr. Lattimore did not see, near these prospecting shafts, either the wooden watch towers or the high palisades of the concentration camps.

"Who would be willing to take the responsibility for such fatuous statements as these if some day the camps of Kolyma are thrown open to the inspection of the whole world? Would these words bear repetition when the mounds of frozen corpses under the snow are once disinterred to testify to what the Soviet Union really is?"

Dupes no more discerning than Wallace and Lattimore still hold important official positions in our government and are today directing our national policies. They are sitting in conferences and making decisions that are far from being in the interest of the peace of our nation. The outlook is extremely serious and, unless the people can look to men of wisdom and understanding for guidance in the days ahead, their distress will be acute.

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THE BOOK OF THE KINGDOM

CHAPTER XIX

(Continued)

The Dedication

WHEN THE TEMPLE building was finished, Solomon assembled the elders of Israel for a great celebration and festival to commemorate the completion of the House of the Lord. All the people were invited to this feast, for it was a great occasion, marking a high point in the Golden Age of Israel's prosperity.

The Levites brought the Ark of the Covenant and the Tabernacle of the congregation, with all its furnishings, to Jerusalem. The Ark of the Lord was taken into the Temple, placed in the Holy Place, and the account states:

"There was nothing in the ark save the two tables which Moses put therein at Horeb, when the Lord made a covenant with the children of Israel, when they came out of Egypt." (II Chron. 5: 10.)

Music and singing of all kinds accompanied this ceremony and the priests were dressed in pure white linen and stood at the east end of the altar playing upon musical instruments. Trumpeters and singers thanked the Lord, saying, "For he is good; for his mercy endureth for ever" (II Chron. 5: 13). Then the Temple was filled with the presence of the Lord in the form of a Cloud and the priests could not stand to minister because of the Cloud, for the Glory of the Lord filled the whole House.

The Glory of the Lord

The Cloud that accompanied Israel when they left Egypt was evidence that God was present with His people. Thus, by the presence of this Cloud that filled the Temple, the people were made to see the Glory of the Lord which had descended upon the building that was being consecrated to His service. God had accepted the Temple which, prior to the descent of the Cloud manifesting His presence, was only another building fashioned by the hands of men. During its construction workmen could go and come in any part of the edifice, but after the dedication service only the priest could enter the sacred places.

The Glory of the Lord remained in the Temple until first Israel and then Judah sinned. When finally His people completely turned away from Him to serve idols, the Glory of the Lord departed from the Temple. In vision Ezekiel later beheld the departing Glory and he gives a vivid description of what he saw (Ez. 9: 3; 10: 18; 11: 22-23).

The Dedicatory Prayer

In his opening remarks before the people King Solomon proclaimed before the Lord his purpose in building the Temple:

"The Lord said that he would dwell in the thick darkness. I have surely built thee an house to dwell in, a settled place for thee to abide in for ever." (I Kings 8: 12-13.)

Then Solomon stood before the altar of the Lord in the presence of the assembled multitude and raised his hands to heaven in prayer. In II Chronicles a description is given of a high platform that had been specially constructed for

the occasion so that the King could be seen above the heads of the people:

"For Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven." (II Chron. 6: 13.)

Thereupon Solomon prayed to the Lord in deep humility and great thankfulness for the mercies shown His people. His words recalled the Lord's faithfulness in fulfilling His word and, with prophetic insight, he envisioned the days to come when the people would pass through times of trouble and would need to experience anew the presence of their God leading them through captivity and judgment into a new age of peace and prosperity. He prayed:

"Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart." (I Kings 8: 23.)

Conception of Jehovah

In his prayer Solomon, like David before him, fully recognized the extent of the power, as well as the majesty, of the Lord. His utterances clearly demonstrate that he had a far better conception of Jehovah than is true with many who represent modern ecclesiasticism today. He shows this in the statement:

"But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" (I Kings 8: 27.)

The scholarship that teaches that Israel's conception of God was that of a tribal deity dwelling in a house made by the hands of men cannot stand before the facts in the light of the testimony of David and Solomon, for they, and the godly men before them, had no such narrow idea of Jehovah, the God of Israel. Actually, this conception of a tribal god is not of Israelitish origin at all and the ignorance among modern scholars is apparent when they attempt to attribute such a thought of God to our forefathers. The knowledge of our forefathers concerning God and His attributes far exceeds that of the exponents of Modernism today. These so-called scholars undertake to put words into the mouths of our ancestors in an endeavor to limit their knowledge of the Deity, but instead they only display their own misinformation concerning the understanding possessed by these men of God.

Respect For Prayer

However, the King knew that God would have respect for his prayer and that His eyes were upon the House they had built and dedicated to His service. The Name of the Lord also was upon this Temple; therefore, Solomon asked that, when Israel prayed toward it, the Lord would hear them in heaven, His dwelling place, and that He would forgive them their transgressions. Also, he requested that the Lord condemn the wicked and justify the righteous.

Continuing, Solomon prayed that, when Israel was overcome by their enemies because they had sinned, if they

turned to the Lord and to this House, God would hear from heaven and forgive their sins. In times of drouth in the land, if the people would turn from their evil ways, the King asked the Lord to hear from heaven and heal the land. When famine, pestilence, blasting and mildew, insect devastation, or whatever plague or sickness, afflicted the people, Solomon petitioned that, if any man, or His people as a whole, would make supplication with their whole hearts (for Solomon recognized the need of a heart relationship to God), the prayer would not go unheeded:

"Hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men)." (I Kings 8: 39.)

Solomon also prayed for the stranger, those outside of Israel, asking, if they turned toward this House of God, that the Lord hear them in heaven and have respect for a petition asked in His name.

When Israel was in captivity for their sins, Solomon prayed that, if they would turn to the Lord and pray toward this House, the Lord would hear them in heaven, forgive their sins and transgressions and reverse their captivity. The King declares:

"For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt." (I Kings 8: 53.)

Solomon's Blessing

When Solomon had finished his prayer, he arose from his knees. The fire of God came down from heaven, consuming the burnt offering and the sacrifices which were offered before the Lord, and the Glory of the Lord so filled the Temple that the priests could not minister before the altar. Then the King stood and blessed the assembly of Israel:

"Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant." (I Kings 8: 56.)

True to Promises

This statement of a great King, whose wisdom was a gift from the Lord, refutes the Modernists who try to say that God failed to keep all His promises made to Moses and through him to Israel. The declaration by Solomon that not a single thing had failed of all those promises may also be made today with regard to God's faithfulness throughout all the ages right up to the present time. Concluding his remarks to the people, the King said:

"The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers." (I Kings 8: 57-58.)

Having asked the people to faithfully observe the law, Solomon declared the purpose of such a request to be that the Lord might maintain their cause at all times and that all the peoples of the earth might know that the Lord is the only true God. The King was aware that the nations around Israel did not have a proper conception of Deity and he desired that Israel present to them the true conception of God.

A Great Feast

The King had prepared a great feast for the people and he exhorted them:

"Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day." (I Kings 8: 61.)

Fourteen days in all were occupied with this celebration and on the first day of the third week Solomon sent the people to their homes. All the people returned to their dwellings, blessing the King and full of joy and gladness because of the goodness of the Lord for having kept His promises to David and Solomon and because He had prospered all Israel.

Word From the Lord

After the dedication of the Temple was completed the Lord appeared to Solomon and acknowledged to him that He had heard his prayer and supplication. In answer to that prayer He had hallowed the Temple which Solomon had built, His name would be there and His eyes would be upon it. The Lord told Solomon that if he would walk before Him as David his father had done, in the integrity of his heart, keeping His commandments, statutes and judgments, his throne would be established over Israel forever.

A Warning

But if Solomon failed to do this, the Lord warned, or if his children failed to keep the commandments, statutes and judgments and turned to idolatry, then Israel would be taken from their land. The Temple also would be destroyed and the troubles that would come upon them would be a byword in the mouths of all who saw it. When the question would be asked why this had happened, the explanation would be that it was because the people had forsaken the Lord their God. Subsequent history proved how accurately these words of the Lord were fulfilled upon His people when they finally turned away from Him and served other gods.

While the Biblical history of both Israel and Judah tell how they were carried away into captivity, the records of prophecy carry us forward and foretell a glorious return to greatness for the House of Israel. This was to be in the latter days when they would again become God's people but called in that day, according to Hosea, "sons of God"; that is, a Christian people:

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." (Hosea 1: 10.)

To fail to take the promise of future greatness for this people into consideration is to fail to recognize and understand the Divine Plan concerning the people of God. Their restoration to favor with God in the latter days is the most important chapter in their history. In fact, it is impossible to understand history and recognize the meaning of current developments unless we are conversant with the facts pertaining to the fulfillment of the special blessings which were to come upon the House of Israel in the latter days.

As Life From the Grave

It is very unfortunate that modern scholarship has left the House of Israel in the graveyard of Assyrian captivity.

In so doing they have completely failed to see the resurrection of that people as they moved westward from the land of their captors until, in these latter days, they have grown into the nations of the Anglo-Saxon-Celtic peoples. Ezekiel prophesied that this would be true and that when, in the latter times, they stood forth revealed as a nation, a company of nations and a great people, it would be like a resurrection from the dead.

Israel Not Forsaken

The Lord made clear to Solomon and to succeeding generations of Israel the formula that would bring surcease from trouble:

"If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (II Chron. 7: 13-14.)

Even though Israel was taken away into captivity at a later date, the Lord had formerly declared through Moses:

"I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors." (Lev. 26: 44-45.)

Solomon Settles With Hiram

Solomon completed the building of the Temple and his palaces after a period of twenty years. Seven years were spent in building the Temple and an additional thirteen years were required to finish his houses.

Hiram, King of Tyre, had furnished Solomon with the cedar and fir trees, and also with the gold used in his vast construction enterprise. In settling his account with Hiram, Solomon gave him twenty cities in Galilee. But when Hiram made a trip to visit the cities, he was not at all pleased with them and he said to Solomon, "What cities are these which thou has given me, my brother?" And Hiram called them "cabul"; that is, displeasing or dirty. Evidently Hiram did not care for Galilee or its environments. Hiram, however, paid Solomon 120 talents of gold, for that was the amount of the taxes (or tithe) he contributed toward the expense of building the Temple, the King's palaces, with the fortress and walls of Jerusalem.

Tax Levies

Pharaoh, the King of Egypt, had captured and destroyed Gizeh, burning it with fire, and slaying all the Canaanites who had dwelt in the city. He then gave the city as a present to his daughter, who was a wife of Solomon. Solomon rebuilt the city, and also other cities in the desert. He levied taxes against all these places. He also taxed the people who remained of the Ammonites and the Hittites and others of the original descendants in the land whom Israel had been unable to destroy. Solomon, however, did not subject Israel to the heavy assessments he exacted from the Gentile peoples from whom he collected taxes. Israel furnished him with the soldiers, the generals and the colonels for his army and provided him with ministers who had charge over the affairs of state.

Solomon's Navy

Solomon built a navy in Ezion-geber, which was situated on the shore of the Red Sea. This place was located at the

headwaters of the modern Gulf of Akaba. Hiram united with Solomon in supplying crews and officers to man the ships. Sailors also, who understood the sea and were well acquainted with the art of navigation, were assigned to these ships which sailed to Ophir and brought back 420 talents of gold to the King. In this way Israel established her first great navy and became a maritime power.

Prophecy indicates that the Gulf of Akaba, where this navy was first established, will yet become an important place in the final stand modern Israel must make against her enemies.

Three-Year Voyages

The navy of Solomon sailed on three-year voyages. There is every possibility that the sailors who manned his ships circumnavigated the globe, for Solomon was fully aware that the earth is round. The evidence of history indicates that not only did his ships visit the British Isles and Africa, but even South America was touched in the search for treasure for Solomon's personal estate and for the Temple of the Lord. The teaching that confines the activities of Israel to the land of Palestine and its immediately adjoining territory is not based upon fact. It is but the teaching of a scholarship that has lost contact with the great truths set forth in the Scriptures. Men have been ever prone to circumscribe the activities of ancient Israel and belittle her greatness, but the fact of the matter is that Israel planted colonies in those early days even as far north as the British Isles. In the story the Bible tells we have evidence of extensive colonial expansion as the people spread abroad from Palestine even in the early days of their history.

The Queen of Sheba

When the Queen of Sheba heard of Solomon's fame and the greatness of the Lord God of Israel, to the honor of whose name a temple had been built, she came to Jerusalem to ply Solomon with hard questions. With her came a magnificent royal procession. There were camels that carried a magnificent cargo of spices and very much gold, also precious stones, to be presented as gifts to King Solomon.

At her audiences with Israel's King, she asked him all the questions she had in her mind. Solomon gave her the information she sought in answer to all her inquiries. There was nothing she could ask that Solomon did not explain to her. The Queen of Sheba heard his wisdom and saw the palaces he had built; she took note of the provisions for his tables and the discipline of his servants; she saw the way his ministers were appointed and the uniforms they wore. She also noticed his cupbearers and the way they dressed. The steps leading to the House of the Lord also were shown to her. When she saw all this and many other things, there was no spirit left in her and she said to Solomon:

"It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard." (I Kings 10: 6-7.)

The Queen acknowledged her appreciation of what she had seen by the observation:

"Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom." (I Kings 10: 8.)

Then she praised the Lord because He had so favored Solomon and placed him upon the throne over Israel. She said that the Lord must love Israel forever because He had selected Solomon to be king to do judgment and justice in the land.

Concluding her visit, the Queen of Sheba commanded that her gifts be presented to King Solomon, who, returning the compliment, gave many fine gifts to her. Then she departed with her attendants and returned to her own country.

Jesus used this visit of the Queen of Sheba to Solomon as an illustration in condemning His generation when He said:

"The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." (Luke 11: 31.)

Solomon's Wives

King Solomon loved many strange women — the daughter of Pharaoh, women of Moab, Ammon, Edom, Zidon and the Hittites were among his wives. The people of these nations, however, were among those with whom the Lord had said the people of Israel were not to intermarry. One of the reasons given by the Lord for this prohibition was that they, being idolaters, would turn the hearts of His people away from Him and to the worship of other gods. But Solomon disobeyed the Divine injunction and the account states:

"And he had seven hundred wives, princesses, and three hundred concubines." (I Kings 11: 3.)

All these were not actually wives of Solomon, however; not even the concubines. Actually, as the Hebrew indicates, the reference here is to the women in attendance at his court and in his palace, as well as the number who were actually wives of the King. Ferrar Fenton, commenting upon this passage, says:

"The princesses would be resident representatives, or hostages, of the numerous tribes and subsidiary kings and chiefs who were under the control and suzerainty of the Hebrew Empire, residing at the court as agents or pledges for the good behaviour of their relatives. The absurd ideas of the monastic commentators, repeated by our modern ones, that all these women about the palaces of Solomon were physically his 'wives' — a meaning the Hebrew word does not bear — has led to the wildest follies and libels upon this great monarch, statesman and philosopher."

The present misrepresentation of the standing of this great King in this respect is in line with many other misquotations accepted as facts, but with no real Biblical background to sustain them. Nevertheless, Solomon did have a number of wives and, when he became old, they succeeded in turning his heart away from the Lord and to following strange gods. Assenting to their requests, he built towers for the gods of his different wives, with censors and altars upon which to worship them in Jerusalem, and this was an abomination in God's sight.

Wisdom Insufficient

The time came, therefore, when the heart of Solomon was not perfect with the Lord his God. Called the wisest man who ever lived, he was not kept from folly by his wisdom. Neither in great wisdom alone, nor in great physical strength alone, is one able to keep himself free from evil. In the case of Samson, his exceptional physical

strength was no protection to him when he sinned and disobeyed the commands of the Lord. A great truth is set forth here that men would do well to heed, for it is only through the sustaining power of the Holy Spirit of the Lord that it is possible to walk faithfully in the paths of righteousness throughout the whole span of life.

The Song of Solomon

Various interpretations have been placed upon that remarkable section of the Scriptures called the Song of Solomon, whose opening statement identifies its authorship:

"The song of songs, which is Solomon's." (Song of Solomon 1: 1.)

Its three main classifications are: literal, allegorical and typical. Actually, the number of speakers involved discounts all interpretations that depend for their validity upon there being only two concerned in this account. There are seven in all: the maiden or shepherdess, the daughters of Jerusalem, Solomon, the shepherd lover of the maiden, the maiden's brothers, the companions of the shepherd and the inhabitants of Jerusalem. In reality it is a beautiful poem in which King Solomon declares there is nothing with which genuine love may be purchased.

The Poetic Theme

The maiden, a shepherdess, and a shepherd, living in one of the villages in Israel, fell in love with each other. The brothers of the maiden overheard the shepherd inviting their sister to go out into the field with him and, anxious for the reputation of their sister, they sent her away to take care of a vineyard so she could not accept his invitation. The shepherdess consoled herself and her lover that, although they were separated for a time, the ties between them were indissoluble and her brothers had no control over them. She requested her lover to come to meet her in the evening, for her time was now occupied during the day in the vineyard. Her lover failed to appear that night and she went in search for him and found him.

Solomon's Endeavors

On one occasion, as she was entering the vineyard, she came into the presence of King Solomon, who evidently was paying a summer visit to that neighborhood. Struck with the beauty of the damsel, the King took her to his royal tent and there, assisted by his court ladies, endeavored with alluring flatteries and promises to gain her affection, but without success.

Maiden Meets Lover

Released from the King's presence, she sought an interview with her lover and exclaimed, "Am I your rose of Sharon? Your lily of the valley?" He replied, "Like a lily in thorns, is my dear amongst maidens!" Later the shepherdess beheld her lover from her window and went out to meet him.

Taken to Jerusalem

King Solomon returned to his Palace, taking the shepherdess with him to his capital in great pomp. He hoped to dazzle her with his splendor, but it did not avail. She told her lover, who had followed her to Jerusalem and sought an interview with her, that all she wanted was to go home. Her shepherd lover praised her for her constancy and sev-

eral of the court ladies were greatly affected by their show of sincere attachment for each other.

The King was still determined to win her affection if possible and, watching for another opportunity, he tried, with flattery and allurements, to surpass all previous offers to her. He promised to elevate her to the highest rank above all the women at his court, but the shepherdess, faithful to her lover, refused all of his overtures, telling the King that her affections were pledged to another. Solomon finally became convinced that he could not succeed, so she was released and, with her shepherd lover, returned to their home village.

A cavalcade approached the village — King Solomon and his company coming to see the shepherdess. When he arrived, he took her to lead her to her mother, saying of her and her love for the shepherd boy:

"Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned." (Song of Solomon 8: 7.)

Solomon came to realize that, with all his glory and wealth, he could not buy such love as this. The wealth and splendor he possessed was no temptation whatever to the shepherdess who was true to her shepherd lover.

Instructions to Young Men

The writings of Solomon also include the compilation of Proverbs and Ecclesiastes. The book of Proverbs opens with instructions to young men and Solomon declares his proverbs are given to teach wisdom and provide needed information which, if followed, will keep one in the way of righteousness. They will also increase one's understanding of justice, judgment and equity. Through the use of proverbs he tells how to gain prudence and discretion. Then he said:

"A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels." (Prov. 1: 5.)

Solomon set forth a fundamental fact which is the underlying principle in the acquirement of wisdom:

"The fear of the Lord is the beginning of knowledge." (Prov. 1: 7.)

Then follows the declaration that those who despise wisdom and instruction are fools. Counselling young men to listen to their fathers and keep the law of their mothers, Solomon stated that they will then not be enticed away by sinners. He admonishes them not to cast their lot with those who seek easy money and are able to acquire it. Speaking of those who do this, he points out that they are only laying an ambush against their own souls. He warns, moreover, that the end of those who are bent on plunder will be the loss of their own lives.

The King states that wisdom calls unto every one, declaring that those who despise her will eat of the fruit of their own evil doings. The reason given is because they have hated knowledge and did not choose to reverence the Lord:

"The turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." (Prov. 1: 32-33.)

Commenting upon the achievement of wisdom, Solomon observed:

"My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after

knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; Discretion shall preserve thee, understanding shall keep thee." (Prov. 2: 1-11.)

Wisdom vs. Education

There is a great gulf between the acquirement of a higher education and the actual possession of wisdom. Wisdom is the ability to have understanding and to rightly use the knowledge one possesses. Solomon declared true wisdom to be the gift of God. When one is in possession of wisdom, there is full comprehension of righteousness, judgment, equity and, as Solomon exclaimed, "Yea, and every good path." The results will be that discretion will preserve those possessing it and understanding will keep them from evil men. Solomon also said that wisdom will deliver young men from strange women and will cause them to walk in the way of good men.

That evil men will ultimately perish from the earth is clear from New Testament teaching. Solomon also recognized this fact when he said:

"The upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." (Prov. 2: 21-22.)

Keeping the Law

Solomon declares that length of days and long life, with peace, will result from the keeping of the law. He admonishes young men to keep God's commandments, telling them that they are not to forsake mercy and truth. If they will only remember all this, they will find favor in the sight of the Lord.

Young men are counselled not to rely upon their own understanding, but to fully trust the Lord their God with all their hearts. They are to acknowledge Him in all their ways; if they will do this God will direct their paths.

Titbing Essential

One of the besetting sins of young men, Solomon declared, is conceit. He tells them not to be wise in their own eyes but to remember to honor the Lord with their substance and with the first fruits of their increase. Here the King is referring to the law of the tithe and he makes tithing a requisite to prosperity. If they will do this, giving to the Lord that which belongs to Him, their barns will be filled with plenty, they themselves will prosper and God will abundantly bless them.

But when adversity comes, or trouble of any kind, they are not to despise the justice of the Lord; neither must they be rebellious because of His correction. As a wise counsellor he said:

"For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth." (Prov. 3: 12.)

The King referred to wisdom as great wealth and he exclaimed:

"Happy is the man that findeth wisdom, and the man that getteth understanding." (Prov. 3: 13.)

Continuing, the King said the merchandise of wisdom is better than silver and the gain through wisdom more to be desired than fine gold:

"She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." (Prov. 3: 15-18.)

True Wealth and Power

Genuine wealth and power are not in the acquiring of gold and silver, nor in the attainment of authority over others, but they are to be had in the possession of wisdom, the beginning of which Solomon declares to be by the

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on Samaria's often-battled plains a final struggle between England and Russia — between "Israel" and "Gog" — will close forever all human warfare, even as of old it was predicted! How the conflict will begin, its occasion, its world-wide complications, and its time, no man can tell. But this we know, the Hero of the drama is the Saxon race, and the Saxon race is Israel!

We have traced Israel down the stream of time and found her mighty in the latter days. Scattered among all peoples, she has still been gathered in a place apart. Lost amid the mountains, she is found among the isles. Forgetful of Jehovah in the land of promise, she has remembered Him in exile. She is no longer "not my people," but is chief among the "sons of God."

Dead to the old covenant, she is born into the new. Lost to Jacob, she is gained to Isaac. Sold into Egypt in poverty, she has become as Joseph among the nations. She has inherited the universal "birthright," and like the prodigal son, bethinks herself of Palestine and home.

She no longer stammers at uncouth vocabularies, but teaches all the nations of the earth her laws, her customs, her Scriptures and her story in the Saxon tongue. She has occupied the desolate places of the earth, has proclaimed "freedom" to humanity, and is chief among the people. Her two great halves are blessed as Ephraim and Manasseh, for her prosperity is now a proverb. They have one great labor yet before them, dread and terrible beyond all others that have gone before, for they must demonstrate in arms against the world their right unto its sceptre.

The day of "Jacob's trouble" is upon

keeping of the Law of the Lord and by honoring Him in all of one's ways.

Throughout Proverbs and Ecclesiastes Solomon sets forth sound advice, directing his sayings principally to young people to urge them to seek wisdom, the gift of God. His concluding remark to them is:

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." (Ecc. 12: 1.)

Solomon closed his instructions and admonitions with the meaningful statement given in Ecclesiastes 12: 13-14 which is as follows: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

years upon the Eastern Question if we are wrong in what, were we a Slav and had the Russian armies to direct, we would at least attempt to do.

From the human standpoint only, the chances and opportunities weigh most heavily for Russia. But we base our faith upon the certainty of that coming to pass which was spoken of old by the prophetic statesmen of our race, for we firmly and sincerely believe in the absolute verity of the Anglo-Israelite identity. *Russia will fail — terribly fail!* In due time she will descend, probably via the Euphrates to Aleppo, thence to Haman, and then through the Valley of the Strangers to the Plains of Esdraelon. Dread battlefield for her, for there her mighty ones shall certainly perish, full in the eyes of all the nations of the earth.

— CHARLES M. NEWCOMB

them, and they must meet Goliath, who already casts defiance in their teeth. There are trials of fire, and a school of dread discipline before us, which we have merited and must pass through before we are fitted for the final act in the human part of our destiny. The powers of evil will essay one final human effort, and their champion is ready for the dread ordeal.

That which is coming is called by the prophets: "The Controversy of Zion." If of this one wishes to gain closer insight, and a concise prediction of what shall be the trend and manner of the issue out of these events, which are still future, let him read the four most political chapters in the Bible, Ezekiel's 36th, 37th, 38th and 39th. They are the Proclamation unto Israel and the clarion notes of God's defiance unto Gog. They speak in no uncertain tones to Anglo-Saxons, and also to those who, never turning backward since the days of Peter the Great, have moved steadily on towards the Promised Land, as if it were to them "the promises" pertained. They tell us that the Russian hosts, and those of the nations, her fellows, will reach that land, but only there to find an everlasting grave — even utter destruction in the Valley of the Strangers.

There is a gate between the Caspian and the Black Seas — the gate of the Caucasus. In the elder days, "Israel," driven thither by the Assyrian hosts, occupied this very region, and thence escaping from the Mede, went northwards through this identical gate and named its fortress as she went.

What is to prevent Russia from reversing this line of march and descending on the Holy Places which she covets? We have sadly mistakened the teachings of a military education, and misconstrued the reading and study of

(Continued from page 170)

test listed six incidents between March 1 and March 14.

Students of Biblical prophecy will find the developments in Iran of immense interest and significance. With Iran's rich oil lands as the prize, Russia will make every effort to capitalize on the unsettled conditions ensuing from the nationalization furor. Russian sympathizers honeycomb Iran. It would accord with the now-familiar pattern for pro-Soviet factions to seize or maneuver themselves into control of the country.

Each day brings nearer the supreme climax of human history when the issue of world dominion will be decided as the armies of all nations gather around Jerusalem. Watchers will follow the unfolding drama with alert expectancy.

AMID PRESENT CONFUSION

There Is Light

NEVER BEFORE in human history was there a period during which the people were so confused as they are at the present time. This is a day when deceitful men, through lying propaganda, are skillfully leading multitudes astray. The words of the Prophet Isaiah are being literally fulfilled:

"Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey." (Isa. 59: 14-15.)

But even amid all this confusion, with injustice and oppression on every hand, there is enlightenment for those who will go to the source from whence the light of understanding comes. The Psalmist declares, "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119: 105). DESTINY uses this source of light to illuminate current world developments and dispel the darkness of confusion and unbelief.

Because the times are indeed critical and many are mentally and spiritually disturbed, there is great need to bring to as many as possible the comfort and assurance that a knowledge of the truth will give. This can only be accomplished by increasing the circulation of DESTINY each month.

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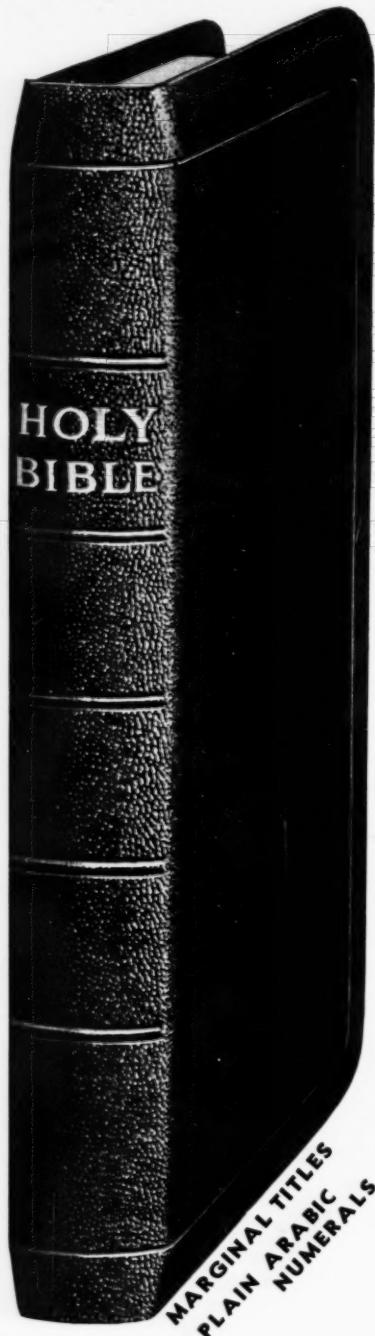
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